

THE  
**SIDDHANTA DEEPIKA**  
OR  
THE LIGHT OF TRUTH



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A Student of Tamil.

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OR THE  
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*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamicānta.*

VOL. XII.

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No. 1

PURA-NĀNORU.

**INTRODUCTION.**

This work has been lately for the first time printed, though it has been in existence for upwards of 1,000 years. Scraps of it have been circulated and sung; but we owe it to Svāmi-Nāth-Aiyar, the learned and indefatigable Professor of Tamil in the Kumbakonam Government College,\* that it is now carefully edited and put forth with all necessary apparatus in such a way that it may find its way into the house of every Tamil scholar. This is the fourth large work issued by the same editor. A notice of the Jivaga-Chiṇtāmaṇi will be found in the introduction to the Oxford edition of Nāḷadiyār, and it is hoped in due time to publish an abstract of the story of that remarkable epic. Another work which, if not rescued from oblivion, has at least been for the first time made fairly accessible to Tamil scholars, is the Silappathigāram.

\* Now Mahā-mahōpādhyāya U. V. Svāmināthaiyar, Professor of Tamil, The Presidency College, Madras.—Ed. L. T.

Of this also an abstract will hereafter be given. It is one of the most interesting relics of ancient Tamil literature. A third work is the *Puṇḍarīka-Veṇḍā-Mālai*. The industry and learning which have been employed in the editing of these books would have gained for Svāmi-Nāth-Aiyar a high place among scholars in Europe, if the subject had been one which the scholars of the West were disposed to value. But although the Tamil language is inferior to none, it is regarded by most people as the (probably barbarous) vernacular of a people living somewhere in a remote district of Great Britain's Imperial possessions. Neither does our Government, nor do our Universities, fully recognise the value of the Tamil literature, and those who spend their lives in the study of the great South Indian classics must resemble men seeking for pearls under water. Our editor's compatriots will not be slow to recognise the benefits that his studies are conferring upon his people. Nor is it too much to hope that his labours may be so far recognised as to procure for him such pecuniary assistance as may save him from absolute loss. Tamil scholarship is a direct road to poverty! But it is time to enter upon an examination of the work, whose title is prefixed to this chapter. It consists of 400 lyrics, varying in length from six lines to fifty, being for the most part songs sung by Court minstrels and wandering bards in honour of the kings of the south, including not only the Pāṇḍiyan, the Chōlan, and the Cēran kings but about 120 of the petty Rājas and chieftains who then divided the south, and were more or less independent, having their fortresses on every hill and coign of vantage throughout the southern land. Of these ancient rulers and heroes scarcely anything is known but what these, and a few other similar works, enable us to conjecture. Their names have not yet been found in inscriptions or on coins, and it is very doubtful whether we shall ever be able to recover any authentic details of their history. Still the glimpses of ancient manners, thought and conditions of life afforded by these poems are exceedingly interesting. The ancient bards, about 150 in number, frag-



ments of whose songs have thus been rescued, were of very unequal powers; but some of them display, if we are not mistaken, very great poetical genius, and some of the fragments are veritable gems.

It is worthy of note, also, that scarcely any except the introductory invocation (which is of much later date, by Perum Dēvanār, the translator of the Mahā-Bhārathām) make any allusion to Śiva worship. Demons are constantly referred to, and various charms and ceremonies for driving them away from the battlefields, where it was their delight to hold their festival, are mentioned. Throughout all the petty kingdoms of the south there seems to have been a system of demon-worship much like what now prevails in the extreme south.

Feasts and dances in honour of Murugan [from T., 'murugu,' a fragrant wood: *Agallochum*] are often alluded to. He was evidently the tutelary god of the aborigines of the south, and is now promoted to be the younger son of Śiva.

There is also a demoness with many of the attributes of Kālī, corresponding exactly to the Ammai of more recent times. The attributes and worship of these two have passed over in the Śaiva system to Subrahmanya and Pārvathi.

In all these poems there is a note of an oft-times savage ferocity. These old Dravidians were great and most implacable warriors, but this topic will be more fittingly illustrated when we examine the Puṟapporuḷ-Veṇbā. All classes except Brāhmins, even the ladies, are represented as indulging freely in the use of toddy. The same thing is illustrated in the Kamba-Rāmāyaṇam, where the whole Court—king, queens, princes, counsellors, and warriors—are represented as indulging in a most unedifying debauch of many days' duration. [Bāla-Kāṇḍam, xviii., 'The Canto of the Festivities.']

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## THE LIGHT OF TRUTH

கடவுள் வர்த்து.

THE INVOCATION.

கண்ணி கார்குறுக கொன்றை; காமர்  
வண்ண மார்பிற் றூருங் கொன்றை;—  
பூர்தி வாலவெள் வேறே சிறந்த  
சீர்கெழு கொடியு மவ்வே நென்ப;  
கறைமிட றனியலு மணிந்தன் றக்கறை  
மகநகனி லத்தனர் துவலவும் படுமே;—  
பெண்ணுரு, வொருதி, னாகின் றவ்வுருத்  
தன்னு ளடக்கிக் கரக்கினுங் கரக்கும்;  
சுறுறுதல் வண்ண மாகின் றப்பிறை  
பதினென் கணனு மேத்தவும் படுமே;  
பெல்லா ளுயிர்க்கு மேம மாகய  
நீரற விரியாக் கரகத்துத்  
தாழ்சடைப் பொலிந்த வருத்தவத் தோற்கே. (க).

பாரதம் பாடிய பெருந்தேவனார் பாடியது.

*By Perum Devanār, who sang the Bhāratham.*

His flower-wreath is the *Konrai* blooming in the cloudy time ;  
And on his shapely breast the *Konrai* as a chaplet hangs ;  
He rides upon a milk-white bull ; his glorious banner bears  
The image of that self-same bull ; a throat with poison stained  
Is his adornment rare, by sages praised the mystic word  
Who know ; his bride's fair form, the half of him, within himself  
He holds and hides at will ; the crescent moon his brow adorns ;  
That crescent every order of created beings lauds ;  
Upon his flowing locks the *chalice* rests from which glow down  
Exhaustless streams sustaining every soul. To him, the saint  
Of glorious penance rare, the 'jaḍai' crowned, be praise! (1).

NOTE.

The chalice is *Gaṇḍā*. Comp. *Tiruvāṣāgam* xix. திருத்தசாவகம்.

(To be continued.)

G. U. P.

## KĀLĀGNIRUDROPANISHAT.

Om \*. Next (comes) the Kālāgnirudropanishat, for which the Seer (Rishi) is Samvertaka Agni. The metre is Anuṣṭup. The presiding Deity is Śrī Kālāgnirudra. This (Upanishat) is to be used while besmearing the body with Holy ashes in three lines for the sake of propitiating the Lord Rudra.

2. Om. Next Sanatkumāra addressed Lord Kālāgni-rudra thus: Reveal to me, O Lord, the canons of Tripuṇḍra and its real nature. What is the material it is made of? What are the places where it is to be applied? What are its dimensions? How many lines is it to consist of? What are the maṇtras? What is its efficacy? Which is the presiding Deity? Who is the practitioner? and what is its result?

3. To him answered Lord Kālāgnirudra. The material it is made of is ashes produced by fire. Chant the Pañcha Brahma maṇtra (Sadyojāta to Īśānaḥ Sarvavidyānām) while taking them in the hand. Invoke the following maṇtras on them, viz., Agni is Bhasma (holy ashes), Vāyu is Bhasma, Vyoma is Bhasma, Jala (water god) is Bhasma and Sthhūla (earth) is Bhasma. Lift them up reciting the maṇtra "mānastoka." (Do not molest our children etc., *vide* Rudrādhyāya). Mix them up with water reciting the maṇtra "Triyāyusham" (Triyāyusham to Tanmesta Triyāyusham). And apply them on the scalp of the head, forehead, breast and on the shoulders, chanting the maṇtras "Triyāyusha etc." "Trayambaka", and "Triśakti", in three lines drawn across.

4. This ritual (vrata) called (Śāmbhava) is proclaimed in the Vedas by the Seers of the same. Therefore one desirous of liberation should practise this to avoid rebirth.

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\* This is 28th in order among the 108 Upanishats. Of these (1) Kai-  
valya, (2) Śvetāśvatara, (3) Atharvaśiras, (4) Atharvaśikhā and (5) Kālā-  
gnirudra, are called Pañcharudrōpanishats. It is ordained that every  
devotee of Īśvara should recite them daily before breakfast. The Kaivalya  
has been translated into English by me and has appeared in the 'Dīpikā'  
long ago. The second one has been translated into English by various  
scholars. The third and fourth are in the course of preparation and will  
appear shortly in the 'Dīpikā'.

5. Next Sanatkumāra asked for the dimensions of Tripuṇḍra application.

6. (He replied). The three lines should occupy the whole forehead, from the eyes to the scalp of the head including also the portion between the eyebrows.

7. It's first line represents the Gārhapatya fire, akāra (in Om maṇṭra) Rajas, Bhūloka (earth), Ātman, Kriyāśakti, Rīg-Vēda, the morning yāga, and the Deity Maheśvara.

8. The second line represents Dakṣiṇāgni, Ukāra, Satva, Antariksha (the middle space), innerself, Ichchāśakti, Yajur-Vēda, mid-day yāga, and the Deity Sadāśiva.

9. The third line represents Āhavanīya fire, Makāra, Tamas, Dyuloka (heaven) the Supreme Self, Jñānaśakti, Sāmavēda, the third yāga, and the Deity Mahādeva.

10. Thus the learned man who makes the Tripuṇḍra out of the holy ashes whether he be a bachelor, house-holder, vānaprasththa, or sanyāsin, will be purified from the sin of the heinous crimes and as well as from the lighter ones (mahā-pātaka and upapātaka).

11. He receives the efficacy of having bathed in all the holy waters.

12. He has the merit attainable by the result of studying all the Vēdas.

13. He comes to Know all the Dēvas.

14. He achieves the fruit of the constant recitation of all the Rudras. (The five Rudropanishats, the five Jābālopanishats, the translations of the same will appear in due course in the 'Dīpikā', and Rudrādhyāya).

15. He enjoys all the worldly happiness; after his death he reaches the Sāyujya of Śiva. He is not reborn, he is not reborn. So says Lord Kālāgni Rudra.

16. He who studies this (Upanishat) attains this same position.

17. Om.\* Truth (Satyam). Thus ends the Upanishat.

R. A. ŚĀSTRĪ.

## MAṆI-MEKHALAI.

(Concluded from page 541 of No. 12 Vol. XI.)

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### CHAPTER XXVII.\*

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#### MAṆI-MEKHALAI HEARS THE TENETS OF THE VARIOUS SECTARIAN TEACHERS.

[As our object is to give a full account of the Buddhistic system as it is supposed to be taught to Maṇi-Mēkhalai we shall briefly summarize the account of the various sects appending a note to each].

Maṇi-Mēkhalai desirous to hear the teachings of the various sects first of all went to the Vēdic teachers of logic and said "expound to me your tenets." Having heard these she went to the Śaivaite teachers; then to the Brahmvādi; then to the Vaiṣṇavaite; then to the expounder of the Vēdas; then to the Ājīvaka-Jains; then to the Nigaṇḍa-Jains; then to the Śāṅkhiyar; then to the Vaisēḍikar; and at last to the Bhūta-Vādis. Of all of these she learnt the tenets and passed on.

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### CHAPTER XXVIII.

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#### MAṆI-MEKHALAI ENTERS THE GREAT CITY CACHI.

After this Maṇi-Mēkhalai anxious to meet Mātavi, Sutamati, and Aṇavaṇa-Aḍiga] passed through the outer city and entering Vañji beheld all the streets inhabited by all manner of castes, and the other places with great delight, entered at last

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\* For a further exposition of the several systems mentioned here refer to pp. 75-82. Vol. X. *The Siddhānta Dīpikā*.—Ed. L. T.

into the monasteries where the Buddhist ascetics lived, and there met with Māsattuvān who was there living an ascetic life, and telling him all the particulars of her late wanderings, and of the teachings of the various sectaries to which she had listened, made him acquainted with her whole history. Māsattuvān having heard all she had to say thus addressed her: "It is my previously acquired merit that has brought me to become acquainted with you. I learned the whole history of your father Kōvalan and your mother Kaṇṇaki and of the destruction of Madura and thereupon I renounced all and entered the Buddhist monastery. I will tell you my special reasons for this. In former times the king who ruled this city and who was called Neḍum-Śēralātan, lord of the Himalayan boundary together with his wives came forth one day into this grove. Then some Jaina devotees who had been to Ceylon to the mountain called Saman-Oḷi and having paid their devotions there, were returning along their aerial path and alighting in the grove remained in a cave. The King seeing them courteously saluted them and supplied them with food. They taught him:

' The sorrows of birth, the bliss of release  
The truths revealed by the sinless Sage  
And poured into his ears sweet nectar of instruction  
By which all sorrows may be transcended '.

At that time Kōvalan who had lived in the ninth preceding generation and had been a most intimate friend of that king came there, and hearing the discourses of those Jaina saints heaped together the huge wealth which he and his ancestors had in the way of virtue acquired, in seven days distributed them all amongst worthy suppliants, and devoted himself to the ascetic life. I, at that time, came to see the temple which he had erected for the worship of the Divine Buddha. I then heard how the sea had swallowed up Kāvīrip-Pūmpaṭṭinam and so I did not pursue my journey thither, but came to this place to dwell. Thy father had been slain because of evil deeds; and because of good deeds had become a divinity; and afterwards



shall obtain the heavenly rest, having heard the instructions given by the divine Buddha. This I learnt from those who knew. So I will hear the same words of virtue. "I learnt from Aravaṇa-Aḍiga that thou hadst learnt from the pillar-god the information regarding thy future life. That sage thinking that thou wouldst learn from him the perfect way at the city of Kāñji has gone thither, and with him Mātavi and Sutamati. Moreover there is intense poverty and want in the city of Kāñji owing to the failure of rain. Many living beings are perishing there. These sages have come hither because there they found none to give them charitable aid, it is therefore your duty to go thither and save the lives of all the sufferers there." Hearing this, Maṇi-Mekhalaḥ reverentially saluting him and taking the food-cup in her hand, ascended into the sky from the western quarter of Vañji, proceeded northward to Kāñji whose good fortune had departed and was suffering from famine. Seeing the city of Kāñji thus shorn of all its beauty, her soul was filled with pity and making her way by the right path, she alighted in the midst of it, and paying reverence to the Buddhist temple which had been erected by Iṣaṇ-Kiṣṇi the assistant of Toḍu-Kaṣaṇ-Kiṣṇi, she went to the south-west of it and abode in a grove. One who saw her, hurried to the king and said "Oh king, Kōvalan's daughter has come; she is one made glorious by ascetic deeds. She is the most glorious of all who dwell in this Jambu island! In her hand she bears the vessel called 'The Food Cup'. In this city she dwells in a charity-hall." The king hearing this, said "What the god of the pillar formerly told us, was true," and adoring that divinity, he set out with his courtiers to where Maṇi-Mekhalaḥ was, and thus addressed her :

"Did the sceptre swerve from right? Was devotion wrongly paid?

Were the women richly adorned devoid of modesty?

Oh beauteous mate with virtue crowned! This ere-while happy land

Is in affliction's grasp, and I know not the reason why.

"Tell me now what shall we do. My mind is sorely troubled, a great divinity in my distress appeared to me and said 'grieve not ; through thy merit a damsel will here appear ; in her hand she will bring a divine cup from which the more is poured forth, the more it brims with its supply. By this shall all the world be saved ; through her grace the clouds shall pour forth abundant rain ; many are the wonders she shall work here. Though the heavens not water shall not fail. Prepare for her reception ; make a tank called Gômugi and an island around it called Maṇi-Pallavam. So will we fondly call them.' So she said and departed. I have done all according to her command. Here is your abode." And so he showed her an island, a grove and a lake like those she knew. Maṇi-Mēkhalai made there an altar of Buddha where the knowledge could be gained of former births, with shrines for Tīvatīlakai and the tutelary goddess Maṇi-Mēkhalai. There she placed the 'food-cup' which men call the "Ambrosia of Life" and invited all to come and partake of the heavenly food, and so :

Men who spoke the eighteen languages were there  
 The blind, the deaf, the halt, the lame.  
 Those who had no help, the dumb, the sick  
 Those wasted with disease, those suffering from famine sore  
 Those afflicted with poverty,  
 Hundreds of thousands of living creatures  
 And living men were gathered there.

And so they ate, and the food increased still, hunger and famine were driven away ; through this virtuous gift, everywhere the rains poured down. The fields were rich with produce. Aṇa-vaṇa Aḍigal hearing of these things, with Mātavi and Sutamati came to the hall of charity. Maṇi-Mēkhalai hastened to greet them with devout affection, placed the sage on a fitting seat, and after all fitting rites, fed him with food of all six flavours, saying "May the virtuous acts I have performed fail not, but yield their fruit." So saying again she worshipped his feet.

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## CHAPTER XXIX.

## MANI-MEKHALAI ENTERS ON THE ASCETIC LIFE.

Aṅgavaṇa-Aḍigaḷ informed Maṇi-Mēkhalai of the destruction of Kāvīrip-Pūm-Paṭṭinam on account of the non-observance of the feast of Iṇdra, on account of the sorrow of the king for the loss of the infant which Pīlivaḷai had borne to him. This had occurred on account of the curse pronounced by Maṇi-Mēkhala the goddess, and the curse of Iṇdra. He told her also of the escape of himself and her mother.

Maṇi-Mēkhalai told him that Tivatīlakai, the guardian of the Buddhist Shrine at Maṇi-Pallavam, had already given her this intelligence ; that she herself, assuming another form, had been to Vañji, and had there heard the exposition of the various sects given by their teachers which she found altogether unsatisfactory to her mind ; and that consequently she had now come to Kachchi in her own form, and wished to place herself under his tuition. "Give to me, your humble servant, to know and understand the truth," was her final prayer. Accordingly he gave her the preliminary logical teaching in regard to (1) demonstration of truth, (2) inference, and (3) fallacies to be dealt with under each head. "These", said he, "are the instruments by which you must acquire and verify your knowledge."

## CHAPTER XXX.

## MANI-MEKHALAI RECEIVES THE FINAL REVELATION OF THE TRUTH.\*

And now Maṇi-Mekhalai who had given herself up to charitable works, who had also obtained pre-eminence in virtue, and had attained the knowledge of her former embodiments repeated the three formulas. "I go to Buddha's foot, for

\* This chapter brings Maṇi-Mēkhalai almost to her goal. The pilgrimage is ended ; she has but to enter into her rest. The main stages in

refuge," "I go for refuge to Virtue's Self," "I go for refuge to the Assembly;" and having thrice adored the three gems she became the disciple of Aravaṇa-Aḍiga]. He first of all beginning to teach her the holy doctrine said: "When all living creatures were void of knowledge, through the intercession of

her pilgrimage are marked out by (1) what we have called her **Conversion**. (2) The second stage is marked by her experiences in the **Crystal Pavilion**. (3) The next stage is connected with her experiences in the **Mani-Pallavam**, where she again obtains certain revelations connected with her previous embodiments, and receives the miraculous cup: the cornucopia from which she dispenses her world wide charity. (4) The next stage is connected with her husband, which lead to her imprisonment. (5) The next stage is connected with Aputran, who is shown to us as the Dharma-Rājā of Nāgpoor. (6) After this we find her in Vañji (Karūr), where she comes into connexion with her father, mother by adoption and others. (7) We next find her in converse with the leading teachers of the various conflicting sects that existed in South India. (8) She now passes to Kachchi whose wonders she examines while carrying on her beneficent work. (9) She now puts herself entirely under the tuition and guidance of Aravaṇa-Aḍiga], who has all along directed her movements. Here she receives her logical training by which she is prepared for initiation. (10) The concluding chapter shows her receiving the esoteric teaching of the Buddhist system which we shall give under various heads.

I. She is made more fully acquainted with the history and work of the great Buddha.

II. The four truths: (i) Sorrows, (ii) the cause of sorrow, (iii) the removal of sorrow, (iv) the way to the removal of sorrow.

III. The five Gaṇḍas: (i) Form, (ii) Vēdanā, (iii) Kurippu, (iv) Bhāvanā, (v) Viññānam.

IV. The twelve Sārvu: (i) Ignorance, (ii) action or conduct, (iii) knowledge or consciousness, (iv) dislike, (v) cause, (vi) evil, (vii) enjoyment, (viii) desire, (ix) adherence or love, (x) birth, (xi) creation and (xii) effect.

V. The six Usages.

VI. The four Benefits.

VII. The four Questions and Replies.

VIII. The five Bhāvanā.

A summary of each of these heads of teachings is all that can here be given.

the gods, the divine Buddha coming down from the Tāṭita world became incarnate in this, and seated under a fig tree examined and obtained the complete knowledge of the truth of things. He conquered Māra and utterly destroyed the three faults. His memorial word is this "that which an infinite number of Buddha's being incarnated taught in grace is this" He then caused her to understand the twelve propositions regarding folly and the others, saying "Be thou freed from mental darkness," and showed her the lamp of wisdom. So she hearing these things and receiving them without doubt or wavering performed her penances yearning ever for the cessation of embodiment and its sorrows.

G. U. P.

### Vedanta Querie String.

Translated from the Telugu Journal Āndra Prakāśika of the 9th June 1909.

1. Describe in exact lineal measure the progress of Hamsa the Ātmau, indicating at each stage, its position and the presiding local divinity.
2. In what stage of the above measure is Nirguṇa Dhyāna possible? In what stage will the Manas and Vāyu unite? When will the Brahman by Himself be realised? and when Bhūma Vidyā? When will the Achala Saugna be attained?
3. Explain in relation to (a) General bearing (b) locality (c) extent and (d) mental attitude, the effect of the cognition of Hamsa in the (1) Jāgrat (2) Svapna (3) Sushupti (4) Mūrcha and (5) Turya stages of life.
4. Following the path of Hamsa, differentiate between the Jñāni and the Ajñāni in the various stages of the perception of Hamsa by each.
5. (a) Illustrate by practical examples the truth of the Saying of the Sages.—"In the Achala Saugna the external world presents a manifold appearance".
- (b) What is "Kaivalya" Śarira? How is the Hamsa then perceived? Is there anything further to perfect the realisation of the Self.

Answers to the above in consonance with Scriptural authorities acquiesced in by the followers of the Sages and the Saintly inclined will be gratefully acknowledged by *Paramahansa Svāmi Ādinārāyaṇa*, 293, Mint Street, Madras.

## VĀYU-SAMHITA.

*(Continued from page 38 of Vol. IX.)*

40. Thus addressed by the Lord, the mind of 'Brahma became pacified, and he then glorified him with eight names.

41 to 44. Brahma says "Salutation to Thee, oh Lord Rudra, of indescribable splendour—Salutation to Thee, Lord Bhava to whom the waters full of taste (Rasa) form as body; To thee Īśāna of the form of air, cognizable by touch (Sparśa), the abode of the Vasus, to Thee oh Paśupathy of the form of fire, to Thee, oh Bhīma, of the form of ether (Vyoma), which is the medium of sound, to Thee oh Ugra of the dreadful yajamān (the sacrificer)—to Thee, oh Mahādeva, of the form of the moon, the reservoir of nectar.

45. Thus praising Mahādeva, Brahma, the father of the world, offered prayers to the Lord of the world in words expressive of profound humility.

46. "Oh Lord, the Ruler of the Past and the Future, oh my son, thou wert born from my body—oh destroyer of cupid—for the purpose of Śrishti.

47. Therefore help me wherever I may happen to be—oh Lord—me who is engaged in the noble task of regenerating the world—Thou canst surely fill up the world with beings."

48. Thus requested, Rudra, the destroyer of the three cities, accepted his words.

49. Then Brahma, gladdened at heart, bowed to him and being permitted to procreate, produced other species.

47. The Rudra mentioned here is not God, the Supreme, that goes by that name in the Vedas and in the Svetasavtara and other upanishats as the author of Hiraṇyagarbha. Neither is he the Rudra of the Trimūrties. The Rudra here mentioned is generally known as the Nilalohita Rudra. Of this Rudra, we are given, a full account in chapter 12.

50. Out of his mind, he produced Morichi, Bhruga, Angiras Pulastya, Pulaha, Krathu, Daksha, Atri and Vasishta.

51 and 52. He first produced Dharma and Śaṅkaīpa, and with Rudra their number comes up to twelve. Thus were born these ancient beings. These Prajapathies are all Gruhas-thas (house-holders) and they are honoured by all the hosts of devas.

53. They possess progeny, do kriyas, and are surrounded by maharshies. Then he desired to produce the four classes of beings, Devas, Asuras, Petris and Manushyas.

54. For this purpose, along with Rudra, he contemplated sitting upon the waters.

55. From his mouth created he the Devas, from the arms the Pitris, from the back-parts the Asuras and from the penis the Manushyas.

56. From the privities (the secret parts) the Rākshasas were born as his children. They are very hungry, (their minds) are overpowered with Tamas and Rajōguṇas, are strong and roam about during night.

57. So were also born the Sarpas, the Yaksha and the Gaṇḍharvas. From his sides produced he the crows and from his chest the other birds.

58 & 59. From his face he produced the sheep, from his sides the Snakes, from his feet the horses, the elephant, the lion the cattle and the deer, the camel, the mule and the antelopes and the other quadrupeds. From his hairs all over the body he generated the plants and other creepers, that bear roots and fruits.

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50. The beings having transcended all grosser planes of matter are said to be mind-born from the primeval ancestor Brahma, who is the typical and ideal kshetragna.

51 and 52. The prajapathies form the Brahmic or Spiritual aspect of Brahma the ideal kshetrājña, while the Manus form his kshatric or external aspect. Both the Soul and Matter become food for God.



60 From his first (East-turned) face, he gave out the Gayatri metre, the Riks, the Trivrit-stoma, and the Rathantaras and the Agnishtoma sacrifice among Yajñas.

•61. From his South-turned face, he gave out the Yajus, the Thrishtub-metre, the Pāñchadaśa-stoma, The Brihat-sama and Uktas.

62. From the West-turned face, He gave out the Sāma-Veda, the metre called Jagati, the Saptadasa—Stoma, the Vairūpa and the Atiratra.—

63. From his North-turned face, he gave out the Atharvan of twenty-one divisions, the Aptoryama, the Anushtub-metre and the Vairaja.

60. The Gayatri is a Védic metre of 24 Syllables. Rik means prayer. (ऋच्यते स्तूयते अनया) Rīchyate Stūyate Anayā—). Stoma means eulogium. Here it is applied to an act of making an oblation into the fire to the accompaniment of praises. Rathantharas are (vocal) praises which a Brahmin is daily enjoined to recite. Agnistoma is an entire sacrifice while Trivritstoma is a major act.

61. The Yajus forms the body of sacred mantras in prose. Yajus simply means Sacrificial formula or rules. It more or less contains "injunctions" as to what one should do and one should not. The Thrishtub is another metre of the Vēdas, Panchadasa—stoma is another act of pouring an oblation into the fire while reciting prayers. The Brihat-sama is a song or a prayer The Uktas are Sacrifices. They apply to Jyothi stoma sacrifice.

62. Sāma simply means "Appeasing or soothing." The Sāma Vēda aims at glorifying God by means of prayer in songs or psalm. The Jagati is another Védic metre. Saptadasa stoma is another act of giving oblation into the fire while praising. The Vairūpa is purely vocal praise. The Atiratra is a full sacrifice.

63. Aptoryama is a Sacrifice and Anushtub is a metre and the Vairaja is praise.

60 to 63. A few words are necessary in connexion with the Vēdas. European scholars are inclined to think that the Rig-Veda was given out earlier than the other Vēdas. The authority, or tradition on which they base such a view is not generally known. It cannot be maintained for a moment on the ground of internal evidence, such as the grammatical end-

ing or phonetic order or any archaic word or phraseology. We could show such words or phrases etc., in the Yajur and other Vēdas. There are difficult or archaic simpler styles as well as words or phrases with rare grammatical endings etc., in the other Vēdas as well as in the Rig-Vēda. There can be no simpler language than that employed in the very first mantra of the Rig-Vēda

अग्निमीलेपुरोहितं यज्ञस्थदेवर्कान्विजं होतारं रत्नधातमं

(Agnimule purohitam etc.) There is the Nirukta which is a Vedāṅga and which is solely concerned with the interpretation of the Vēdic texts and views. It is even earlier than the grammar of Śakaṭāyana, whose name is reverently mentioned by Patañjali in his Bhāṣhya on Pāṇini's Sūtras (chapter III. section iii, Aph. 1) Jaimini himself runs in the very beginning of his Mīmāṃsa into the question. To all of them and to the Vedāṅga the proposition as to one being the first Vēda, the other the second Vēda etc., is quite alien and not one of the innumerable authorities, including the Vēdas themselves, can lend their support to this formidable theory. Then how came these orientalists to invent such a theory, without even a legend to support it? It is the desire to interpret all works of humanity from the stand-point of Hebrew chronology and it is this that has been at the root of all mischief. The prejudice has lurked in their minds even without their knowing it. If Science, such as Geology and Astronomy, proves that the world has been in existence from millenniums and if the Hindu Śāstras say the same thing over again, why the desire to interpret broad human facts with Biblical six thousand years datum? To Christian Missionaries who claim to have some knowledge of Hinduism, such as the Rev. Mr. Farquhar of Calcutta, Christ's feeding the five thousand with five loaves and two fishes and cursing the fig tree for not having borne fruit out of season are real history but the great war of the Mahābhārata and the personality of Divine Kṛishṇa are myths, in spite of the fact that all the eighteen purāṇas, the chhāndogya Upanishat, the Śrauta-Śāstras of Aśvalāyana and Bodhāyana, Pāṇini's grammar and Patañjali's Mahābhāṣhya and even some Buddhistic and Jain works make mention of him. The Hindus have no historic insight and acumen—say these wise Orientalists. Hence they have no necessity to feist stories and forge histories. We know how councils after councils met till late in the fourth or fifth century A.D., to determine God's inspiration from the number of votes in favour of this or that incident relating to Christ and still there was a minority who questioned the inspired character of the works, the majority accepted it, and the works of the earlier sects such as the Alexandrine Essence, the Neo-platonists and the Gnostics who flourished before and

who explained everything as teaching esoteric truths were burnt to ashes, and they themselves were hunted after as heretics. This is historic insight indeed ! Alas, we do not know where prejudice will end. Take the very first above-quoted mantra of the Rig-Veda. Mention is made here of the existence of men to whom were allotted different functions in the sacrifice. There is the Hota who belongs to the Rig-Veda and whose business is to give oblation to the fire. There is the Adhvārya, belonging to the Yajur-Veda whose business consists in measuring the sacrificial ground, building the altars, preparing sacrificial vessels, fetching water and fuel, lighting fire and immolating animals ; the Hota first speaks and, at his instance, the Adhvārya mutters :

होताप्रममंस्ततितमध्वर्युः प्रोत्साहयति

and the Udgāta, who belongs to the Sāma-Veda, is to chant aloud the songs and invoke the Gods. The purohit or the Brahman is required to be an erudite master able to correct them when they err, conversant with the above all, and he is to superintend the works of all. All mystic, Divine and esoteric sciences such as, the knowledge of the soul, God, karma, re-incarnation, are known to him. He is not only to guard himself individually but also to ward off all national calamities. Hence he is chosen as purohit. In the Upanishats we read that Asvalāyana and others belonging to the other Vēdas went to Peppalada of the Atharvaṇa section for a knowledge of the Brahman. Arharva is called the Jyeshṭha-putra of Brahma and Atharva himself is called Brahma. Of the four classes of men, the Hota, the Adhvārya, the Udgata and the Brahma, it is the man of the Atharvaṇa that is called Brahma—The Chhāndogya of the Sāma-Veda and other works clearly state that all knowledge were derived from Atharvan. As the custodian of the secret and higher branches of religion and philosophy, he imported knowledge only to the tested and the select few. The Vedas Rik, Yajus and Sāma, known commonly as the Trayi, form the esoteric section intended for the common people, but the higher mystic section is the Atharvaṇa's. And they only form the fragments or portions of the Atharvaṇa, so to speak, and works, like the Sūtra Samhitā and Vāyu Samhitā, etc., clearly state that the real tree of the Veda is Atharvaṇa while the Trayi, the Rik, Yajus and Sāma are its branches.

आर्षवेमोदुमःस्कन्धःसयीतस्यशाखाः ।

and शिखासायवर्गोसाधो सर्ववेदोत्तमोत्तमा ।

अस्मिन्नर्थसमासासा धृतयश्चामराअपि ॥



The Vedas Rik, Yajus and Sāma derived their names not from the person who imparted knowledge. Rik means prayer, Yajus, injunction and Sāma invocation, but Atharvaṇa derives its name from Atharva, the first-born of Brahma and the custodian of secret knowledge. All the secret vidyās of the other Vēdas are found in the Atharvaṇa, but the Atharvaṇa secrets are found only there. Among the Upanishats of Praśna, the Muṇḍaka, the Maṇḍūkya, Atharvaśiras and Atharvaśikha which treat solely about the mystic OM and the Brahma, belong to the Atharvaṇa. As already said, the Atharvaṇa lives not only for himself but for the whole world. His is the duty to seek the welfare of all, kingdoms and even the entire humanity. He had to look after the welfare of both the temporal and spiritual realms. He had at times to practice Abhicharaṇas to ward off national and universal calamities. Therefore the Mahābhārata says (*vide* 73rd Chapter). If he occupies such a lofty status, the penalty for misuse is also great. He becomes there the most contemptible of all creatures and the worst sinner—the murderer and what not. This accounts for the fear exhibited by the common people to approach the Atharvaṇa. Hence also the opprobrium thrown in later days on the Atharvaṇa or Purohita—which only means the one who seeks the welfare of all.

ब्रह्मत्वं सर्वयश्रेष्ठं कुर्वता भवेजोर्द्विजः राज्ञश्चाथर्ववेदेन सर्वकर्मणिकास्येत

The Atharvaṇa is the fit near to do all Sāntika and Paushtika—acts which ensure peace, which nourish body and soul, and it is also his duty to ward off all calamities such as the plague etc., (Abhicharaṇa):

राजधर्मप्रवृत्तानोहितार्थेऽत्राणिकारयेत् ।

शान्तिकं पौष्टिकं चैव तथाऽभिचरणं हि यत् । and it is said

भार्गवाङ्गिरसां वेदेकृतविद्यः षडङ्गवित् ।

यज्ञकर्मविधिज्ञस्तु विधिज्ञः पौष्टिकेषु च ।

अष्टादशविकल्पानां विधिज्ञैश्शान्तिकर्मणाम् ।

Angiras (Brahhaspati) is the purohit of the Devas while Bhārgava is the purohit of the Asuras. Angiras always looked to and practiced what was good to all, while Saturn taught the Asuras to inflict pain.

Never did the Vedas alone form religion proper. The Vedas, as at present found, are only disjointed fragments of one compact whole, which the adepts knew. The Rik, Yajus and Sāman and even the collections of Atharvaṇa are only a set of prayers, a set of acts and a certain set of invocations; but the connecting link is not there. Real religion was lived by the people at the bidding of the real illuminate. Religion has

The Vedas were revealed by God to our first parent, Hiranyagarbha and were revealed then to the sages, Agni, Vāyu and Āditya, and the more spiritual and more valuable knowledge was revealed by Brahma to his son Atharvan, says the Satapāṭha Brahmana (II-4-2) :

दुरेणवहसिधर्षकम्यजुस्सामलक्षणम् ॥

स्वभन्तं ब्रह्मि कृतमः सिदेवसः ॥ (Atharva kanda 10.)

एकएवाअस्मिन् देवा एकवृतो भवन्ति ॥ (Atharva kanda 13.)

वस्तुमयेव किमु वाक्यमिष्यति यद्वत्तद्विदुस्तद्वमेवमासते ।

**The Devas rest in that Supreme Spiritual Ākāśa which transcends all matter. Of what use are these Riks to him who knows not this?**

Only knowledge of Him vouchsafes eternal beauty. From all these texts it is plain that the Devas live, and move and have their being only in God as we ourselves are. These Devas are said to be subject to birth and death and to be bound by primeval ignorance—the root of all mischief. यथावैमनुष्या एवं देवा अग्रे आसन्—तै अकामयन्तः पाप्मानं मृत्युं अमह्यदैवैस्त्वं सदंगच्छन्महति Here it is plainly asserted that the Devas too were bound by ignorance and they too longed for divine perfection. Says again the Veda :

नतश्च देवाः ऋषयः पितरः ईशन्ते

In God's presence, the powers of Devas, Rishis and Pitris count for nothing. Then why are they propitiated? "Honour thy father and mother—Honour thy teacher and Honour thy king"—there are reckoned as virtues in every religion. The Pitris as the transmitters of bodies from father to son, the Rishis as the transmitters of knowledge from Guru to Sishya, and the Devas as kings or guardian angels—claim our respect. But they are nothing before God and as such they are treated in the Vedas. The Vedas are addressed to all men without respect of caste, creed or colour, or nationality or rank—Thus say the Vedas :

यथेमांश्चाचं कल्याणो वदति जनेभ्यः ।

ब्रह्मराजन्याभ्यश्शूद्राय चार्य्ययश्चास्त्राय चारणाय ॥ (Yajus chap. 26—M 2.)

I have addressed this blessed speech to all men, Brāhmins, Kshatriyas, Sūdras, Vaisyas, servants etc. But in spite of all our preachings the blessed speech, the gospels, all are not seeking God. Only a very few live to know God and to lead Godly life, though, for census purposes, we may swell the ranks of persons to dub them Christians, Mahommedans, Buddhists or Hindus.

(To be continued.)

A. R.

## NAMMĀLVĀR'S TIRUVIRUTTAM.

(Continued from page 569 of No. 12, Vol. XI.)

Verse 1 (Poi-n-nin<sup>ra</sup>.)

*Heading.*—Our Seer, in trance, see'ng God, his pray'r submits.

*Text.*—Eternals' Lord—who, to save souls

(By (1) healing ills and (2) show'ring boons),

In ev'ry kind of womb wast born!

grade      life

Thy footman's earnest—humble—pray'r please, patient,  
servant's grown vis'ble,

liege's

hear!—

[Thy giving ear to me, e'en 'thout more, 's Grace enough:

"*Patience half-justice* is," e'en worldly lawyers say.

By Sov'reign Grace lit,] may we no more reach the state

Whereof the mark 's (1) mistaking e'er the false\* for th' true

[—That is, (a) the frame for th' soul, and (b) th' frame's  
adjuncts for th' soul's,

As shown by th' say'ngs—“(a) *man* I'm, *god* I'm,” “(b) this  
chattel † 's mine”],

\* The frame, from be'ng e'er mutable, is here called “false”,  
For, it (1) begins to be, (2) remains in be'ng,  
Then (3) changes, (4) waxes, (5) wanes, and (6) disappears.  
The phrases—“false step”, “false and slippery ground”,  
Use “false” in th' sense of “unreliable”.

Thus—“false”, *not* non-existent, body is.

Compare the follow'ng Vishṇu-Purāṇ text:—

“On th' contrary, *that* is (true) entity,

Which, at no time, gets any other name

Owing to change of form and sim'lar grounds;

What's *that*, O King?” [“The soul” is the reply.] [= “Yat tu  
kā.āntareṇapi”, etc.]

† “The *parts* of knowledge, (like the *rays* of light),  
Can be distinguished solely by means of

And (2) conduct wrong, (3) these ills' root and fruit be'ng  
foul frame

[(a) With bent unconscious and (b) with conscious relish too,  
= "vāsanā" = "ruchi"]

Contrasted as these are with-(a) Angels' and (b) Freed  
Souls'

(1) Omniscience and (2) Obedience Perfect and (3) Pure  
Frames].

*Explanation.*—1 The whole hymn's pith is here set forth in  
brief, by show'ng—

(1) That notions false, unrighteous acts, and foul frames, are  
Salvation's bars; (2) that souls—who come to know them-  
selves,

Must rid themselves of these; (3) that, God—incarnate grown  
For being easy of access to seekers all—

Is, as the Universal Friend, th' Sole Means hereof; (*Vide*  
Gītā, 4. 9, and 18. 66, and M. Barth's *Indian Religions*.)

(4) That Freed Soul's goal 's Heav'n's Lord Supreme—  
Amidst Eternal Angels throned;

(5) That, though this praying Seer 's but one,  
His prayer's ben'fit 's meant for all—

Howe'er remotely linked with him. [*Vide* the texts: "Pari-  
trāṇāya sādḥūnām", etc.—Gītā, 4. 8; (2) "Paśur, manu-  
shyaḥ, pakṣhī vā", etc.]

(6) That th' op'ning and the closing words—

This "prayer.....hear," "this.....pray'r" "is strung,"—  
(See *verse* 1 and 100 of this Hymn.)

Imply, that all that intervenes

Is meant to be this pray'r's detail.

2. (1) Of God—the Lord, (2) of th' soul—His liege, (3) of  
Grace—the Mean, (4) of love—the end, and (5) of the  
lusts that stand between

---

The *objects* wherewith they in contact are;

For, otherwise, cognitions have no marks".

= Arthenaiva viśesho hi, nir-ākāra-tayā-dhiyam?"—One of the  
thousand maxims of the Pūrva-Mīmāṃsā or Science of Vedic  
Exegesis, Part I.

As Pitfalls or P's Three—where many a soul doth rust,  
To wit, (a) Pow'r-lust, (b) Pelf-lust, and (c) Prog'ny (or  
Sex-) lust,

Doth ev'ry Vēda treat. This Drāvid Ved likewise,  
E'en in its op'ning verse, sets forth These Five Themes All.  
(—Vādi-Kesarin = V. K.)

3. ["Whereof the mark is," etc.] As, erst, Blest Daṇḍak-  
Forest Seers showed Rāma their Clothing—stained with  
the blood of wounds by demons caused, (Rāmāyaṇa, III. =  
"Ehi " &c.)

Our seer (Says Ammā!)\* shows the Lord his spiritual  
wounds. (V. K.)

As those Seers, cann'bal-eaten bodies showed the Lord,  
Our Seer (says Yāmun,) shows his matter-eaten soul. (*Id.*)

4. The op'ning pray'r is—"may we no more reach th'  
(bound) state!";

"All souls who grasp and meditate its deep-set sense,  
Will save themselves from drowning in birth-made grief-  
spring,"

Are th' closing words—showing the fruit of this pray'r's use;  
The main theme 's, hence, the riddance from salvation's  
bars.—Śrī-mat Kṛishṇa-samāhva. (= K. S.)

5. The Viṣṇu-Purāṇ's Closing Benediction is:—

(1) The Grantor of all boons and Healer of all ills,  
(2) The Seat of all blest attributes, unmixt, with flaw,  
(3) Th' Eternal Be'ng, whose man'fold body's (as, 'bove  
shown)

All nature—made of bodies and their ruling souls,  
And who, nevertheless, is ever immutable,

The bliss of freedom from birth and th' like, give all souls!

6. (1) The unity of God affirmed,  
This verse distinguishes (2) this world's  
Gross matter from heav'n's matter pure;  
(3) The body from the soul; (4) souls from  
One another, classed as these are

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\* This sage's full name is Ammaṅgi Ammaḷ.



- As (a) Angels, (b) Freed Souls and (c) Bound Souls ;  
 (5) The souls of ev'ry class from God ;  
 (6) The knower from his knowledge, and  
 (7) Saving knowledge from knowledge vain ;  
 (8) Right conduct from conduct that 's wrong ;  
 (9) Salvation's Means Existent Ever,  
 That is—God, from souls' *present* pray'r ;  
 (10) And th' highest goal from lower ends.—Vedāntāchārya
7. The following is a specimen translation of v. 1, of this Hymn, into a Sam-skṛit Śārdula-vikṛīḍita stanza by Vidvān Tirumalai Anandāṇ-Pillai Kunnapākkam Srinivāsāchārya-svāmi, the greatest of contemporary logicians and Vedāntist, who lives surrounded by numerous pupils in Coñjeeveram :—
- “(Mithyā-jñāna) - (vigita-kṛitya) - (mala-sam-pūrṇāṅgam)  
 idṛig-vidham Mā svābhāvyam a-gāma Nir-nimisha-dṛig-  
 Lokeśvarātaḥ param !  
 Rakshārtham jagat-ām, sthiteshubahu-dhā yonishv a-gās  
 Tvām-janim ;  
 Sthitvā, satyam idam sṛiṇu sva-kṛipayā, dāsasya vijñā-  
 panam !”

Verse 2 (Śeṣhu-nīr.)

*Heading.*—Our Seer beginning t' have marks of a Bride of God.

- Who, having secretly embraced her, hides Himself,  
 A Female Friend paints this Bride's overwhelming love.
1. “ Th' All-present Lord *alone* 's Male Proper said to be ;  
 { From Brahma downwards, all else in th' world, female is.”  
 { th' First of Creatures downwards, female is all else.” (= “ Sa eva Vāsu-Devo'sau ” &c.)
2. “ Lord, Soul, User, Male, and the like to be 's God's mark;  
 Liege, body, used thing, female, thence His Dev'tee's  
 made.” (= “ Svāmitvātmatva - Śeṣhitva - Pum - stvādyās  
 Svāmin-o-Guṇāḥ,  
 Swebhyo dāsatva-dehatva-śeṣhatva-stṛitva-dāyin-aḥ.”
3. “ See'ng Draupadi bathe, women by her form, were  
 charmed

And longed for manliness," the Bhārat Great doth say ;  
( = " Pañchālyāḥ padma-patrākshyāḥ " &c.)

Rāmāyaṇa saith—" Rāma drew men's eyes and hearts,  
By beauteous form, gen'rosity and sim'lar charms." (=   
" Rūpaudārya- guṇaiḥ pumsām " &c.)

Our Seer too, loves and serves God, as wife doth her Lord.

" Blest be the Lord Incarnate, whom (1) my Guide

And *all* Guides who before him went, e'er served !" ( =   
" Sriyaḥ-Kāntāya," &c., and Maṅgaḷāśāsana-paraiḥ," &c.).

*Text.*—Blest be this Bride of flowing hair,  
Whose head-wreath 's undivided love  
For th' Feet's Pair of Heav'n's and Earth's Lord of Rain-  
cloud hue,  
Which Heav'n's Eternal—All-wise—Angels ever adore !  
[Apostrophe addressed to the Lord.]  
Behold!—her red-streaked eye, like frisking—plump—fish,  
whirls,

Shedding grief-tears—by Thy unbear'ble absence caused !

*Explanation.*—(1) The Lord of Heav'nly Angels having shown  
Himself

On earth in Vis'ble Forms, our Seer, to see them pants.

(2) His tear-filled eyes—resembling water-dwelling fish,  
Proclaim his *wisdom's* be'ng *congenial* to him.

(3) His eyes' red-streaks show his ken 's ripened into love.

(4) Eyes' whirling shows his love's intensity profound.

(5) The Lord's be'ng said to be of *rain*-cloud here,

Hints—He (a) is full of Attributes Benign,

(b) Melts, for His loved-one's absence, e'en more than herself,  
" I, 'thout black-eyed beauty can't live e'en a trice," (Rāmā-  
yaṇa, 5. 66. 10. = " Najīveyaṇ kṣhaṇam api," &c.)

" When souls are sad, He, sirelike, sadder is than they," *Id.*  
Being th' expressions which describe His height of love ;

(c) Is vis'ble by, and soothing to, our Seer's eye,

(d) And occupies a station of commanding height.

(6) Heav'n's and Earth's Lord be'ng " Kṛishṇa " called,  
(*Vide* the text : " Kṛishṇīr bhū-vāchakas śabdo, naś cha  
nīr-vṛiti-vāchakaḥ," &c.)



Shows—th' Loved-One grew accessible.

Shows its uniquely great attraction for our Seer.

(7) His Feet's Pair's being such as "Angels e'er adore,"

(8) Our Seer's head-wreath's be'ng love for th' Lord of  
Cloud-like hue,

Shows—Sov'reign Grace descended on him *unstriven* for.

(9) That love for th' Lord's Feet as our Seer's head-wreath  
shined,

Shows that souls' love 's the jewel best for the Lord's Feet  
Which, touched by loving souls' heads, glows as if, 'twere  
wreathed. (Ch. Varada-Guru's Prapanna-Pārijāta.)

(10) The Lord's Feet's be'ng in touch with our Seer's head-  
wreath,

Shows that these ever constitute souls' jewels best.

Thus Rāma's loving younger brother—Bharata—

Bore Rāma's sandals on his head and then enthroned.  
(Rāmāyaṇa.)

(11) The words "Blest be" show—loving benediction 's  
fit,

Not only for the Lord, but for His dear-ones too.

(12) When, in his state of perfect trance, our Seer *sees* God,  
(Ch. the Upanishad-text: "Drashtavyaḥ" &c.)

He doth as Lord-enjoing Bride exult; in all

(a) Preceding and (b) succeeding states, for parting grieves.  
(*Vide* the saying:—"Yogāt prāg-uttar-āvasthitir iha  
virahaḥ" &c.—Vedāntāchārya's Dramiḍopanishat-Tāt-  
parya-Ratnāvalī, v. 3.)

*Verse 3 (Kuzhar-kō-valor.)*

*Heading.*—The Bride, answering her Friend, doubts if her heart  
Which is gone after th' Lord, will e'er return.

*Text.*—I know not if my lovely heart;

Which went after the Bird of fiery wrath

(—Winged with Ved-Doctrine and Ved-Discipline,)—

Ridd'n by the Lord whose insignia,

(1) The cool and beauteous Tulasi\*

(—The type of Fragrant Chastity),

(2) The Discus or the Wheel of Time

Which is e'er dire as fire to foes,

And th' like Angels are known to be ;

And, seeing whom, Angels fall down

In rev'rent worship of His Feet ;

Will, on seeing the shadelike Brides

Known as (1) the Piping Cowherds' Womanly Gem,

Girl-shaped

And (2 and 3) the Goddesses—Earth and Bliss, *Vide* the

Vedic Expression: "Hris cha, Te, Lakshmis cha Patnyau"

—Purusha-Sūkta, Anuvāka 2.)

Stay there or will return to me!

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\* I. See the *Madras Mail* of Friday Evening, 19-4-1901, p. 4, col. 3, art. headed—

"The Tulasi Plant. By a Brāhman." It is as follows:—The material wants of the Oriental, unlike those of his brethren of the West, being very few and easily supplied, he is naturally given to thinking, more about the supernatural than the natural aspect of everything which is useful to him. To him, especially to the Hindu, the present life is nothing but a stage in his long journey to reach his Creator and find his eternal rest in Him. The more the Hindu feels his independent existence is unreal and thinks the various things which help him in this journey are but the manifestations of his Creator's love to him, the nearer he thinks he has travelled towards his goal. The Hindus have thus more than any other nation venerated and worshipped the most useful elements, animals and plants for thousands of years. One of the plants so worshipped even to this day in every orthodox Hindu household—especially by the ladies of the Brāhman families—throughout India is Tulasi. Tulasi is a shrubby plant with a soft stem which is about two to three feet high, at its full growth, and which invariably dies to the root in about a year. The plant is usually buried and allowed to grow in a pot; or more commonly in a quadrangular masonry structure called *Brindāvaram*, about two feet square and three feet high, in a conspicuous place in the courtyard of the house. The housewife every morning, with great veneration, waters the plant and goes a few times round the *Brindavan*, and makes her obeisance to it before she commences her usual routine of household work. Again, at the close of the day, she lights a small lamp of the best oil or ghee in front of the *Brindavanam* and repeats her respects before she prepares

2. (1) Ved-Doctrine and (2) Ved-Discipline being the wings  
Of the Bird—after which our Seer's heart did go,  
'Tis plain that Revelation is his Guide to God.
3. The phrase—"the Bird," shows—this Rev'lution is well  
known.
4. The Bird's being "of fiery wrath" doth make plain that  
This Revelation can all errors overthrow,—  
(1) Whether such errors be of { (= The "bāhyah" and the  
souls who it deny, } "Ku-drishtayah", whose  
(2) Or else of souls who it { books are condemned in  
admit, yet *mis*-construe. } *Manu*.)
5. The Lord's *riding* this Bird, hints—He Rev'lution grants,  
By His own mercy moved, by way of Guide to souls. (Ch.  
the expression—"Karuniko dadati," in Bhāṭṭārya's Hymn  
to the Lord as manifest in Śrī-raṅgam, Centum 2, v. 1.)
6. That, "see'ng" this Bird, "Angels" fall down and  
"worship" God,

II. Compare the following most admired verse of the most admired Art of the most admired drama of our most admired dramatist and poet—Kāli-dāsa, setting forth the intensity of love borne by Seer Kaṣṣa and his daughter Sakuntalā, for their sacred plants as being Temples of the Deity :

III. Also consult introductions to the *Lives of Saints* by A. Govindāchārya, for esoteric explanations.

## THE LIGHT OF TRUTH

Shows that gods be'ng souls who, to God, devotion bear,  
And aren't like demons whose mark 's be'ng devotionless,  
Are, by Rev'lution, in the Path of Duty fixed.

7. The Lord's having for "insignia,  
 (1) The cool and beautiful Tulasi,  
 (2) The Discus or the Wheel of Time  
 Which is e'er dire as fire to foes,  
 And th' like Angels," shows that He's marked  
 By Characteristies Three, to wit,—  
 His (1) Loveliness, (2) Healing souls' ills,  
 And (3) Universal Sov'reignty,  
 And that the Veds make known these Traits.  
                                 proclaim
8. Th' Lord's Brides are said to be "*shade-like*," because  
*Liegeship* is *natural* to all of them.
9. "The Piping Cowherds' Womanly Gem".  
 Is mentioned *first* among the Brides,  
 As (1) *stooping*'s grasped ere (2) *majesty*.
10. Our Seer's doubt whether his "heart"  
 "Will, on seeing the *shadelike* Brides.....  
 Stay" like them or "return" sets forth  
 Our Seer's Arjun-like distrust } Vide the Gītā-text (6. 34),  
 Of its adherence firm to th' } "Chañchalam hi manah  
     Lord                                 } Kṛishṇa."
11. Our Seer, speaking as a Bride,  
 "Laments the parting of the Lord  
 By th' phrase—"the Bird of fiery wrath;"—  
 The Bride hints that, wroth that she had  
 Detained the Lord here by her charms,  
 The Angel of the Lord, just as  
 Old min'sters, when young princes are  
 On pleasure bent, them from it tear,  
   snatch,  
 Did carry off the Lord from her.
12. Though her heart went after the Bird,  
 The Bride, fearing his wrath, misgives.

*(To be continued.)*

A. G.

## THE SUDRA AND THE SASTRA.

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*'Service forms the Tapas of a Sūdra.'* *Manu Chap. XI. v. 236.*

Lord Morley said, on a very important occasion, "I do not in the least want to know what happened in the past except as it enables me to see my way more clearly through what is happening to-day." So, as he laid down, the only purpose of history is to enable its student to understand what is going on at present. This explanation of the study of past events will be appreciated by those who try to account for the extraordinarily complex nature of the Hindu Society as it exists to-day. There are twenty Samhitas extant which are the religious codes framed by the ancient law-givers. In spite of the fact that the extant codes are only portions of the original ones, they furnish us with information which is sufficient to give us an insight into the nature of the Society, of the times, for the guidance of which they were specially written. Some of these codes such as, the Manu Samhitā, the Yājñā Valkya Samhitā and the Vishṇu Samhitā, are more comprehensive than others and deal with all manner of subjects bearing immediately on the progress of society, as the term progress was understood by them. But the codes are mainly religious in their scope and every one of them has got something to say, on the several rites which every orthodox Hindu ought to undergo and almost all of which survive, even to the present day, though in outward form, from the hour of his very conception till that of his death and on the penances enjoined on him for the purification of his sins. A study of these codes is essential, if one wishes to know the various stages in the gradual growth of the Hindu Society and 'to see his way more clearly through' the complexity of customs and isolating tendencies which form its present weakness, which mainly contribute to its gradual decay and will ultimately pull it to pieces if remedies should not opportunely be



applied to resuscitate it to fresh vigour and the reformation may be introduced on the laws of growth which influence the other communities of the world, without in any way deviating from the noble ideals preached by the ancient sages of India, some of which admit of such a wide application as will entitle them to stand for ever.

#### ORIGIN.

In the caste system as conceived by the Rishis, the Sūdra, says Mr. M. N. Dutt, was originally, an evangelist of service—a title which the greatest philanthropic worker now-a-days will be proud to have—and he regards Sūdratvam as identical with Karmatvam (work, action or service). The Sūdras, though belonging to one of the four principal orders, have received very scant attention at the hands of the law-givers and it is a weary and laborious search in the several volumes of the Samhitas, to find one couplet here and another couplet there, which bear directly upon him. Meagre as is the information, however, what is furnished on this subject is, one would think, adequate to form a correct idea of the position he held in those days. It is not that of an 'evangelist of service'. Nowhere, do we read in the Smritis that a Sūdra was being treated with that reverence which ought to be shown to 'an evangelist of service'. That is, undoubtedly, the ideal which the Rishis pointed out for the guidance of the superior orders, but prejudice, accumulating for ages, stood in the way of its being realised, frustrated the good intentions of the legislators. But the Sūdras were mere servants, they occupied a low status in the Society, they had a few privileges granted to them with great difficulty, these few privileges were gradually contracted, till all social relationship was fully cut off. They had few facilities or none for study, they were prohibited by law from occupying any official position in the state, the king appointing Sūdras to offices in the state being cursed with the visitation of plague, famine, they sometimes were artisans. Sūdratvam, as stated by Mr. M. N. Dutt, has now become 'synonymous with something low or vile.'



The caste system has engaged the attention of several eminent men both Indian and European and it is agreed, on all hands that it originated out of the necessity for a division of labour, in order to ensure the healthy growth of the individual and all-round progress of the Society as a whole. The smritis have got their own version of the origin to give and as it is usually the case with our ancient books, a religious turn has been given to it. For the good of the world, four-fold division of functions has been considered to be necessary. Thinking, affording protection against enemies, supplying sustenance for the continuance of life, and serving, are the four broad divisions of the Divine energy, which is embodied in the Brahman on the eve of the creation. So, it is said, the mouth of the Brahman as embodying the function of thinking, has given forth the first order who is to do the thinking portion of the work for the humanity and to be known as the Brāhmaṇas. Out of his hands, as embodying the second function, has proceeded the second order whose business is to be the protectors of humanity. Out of his thighs, as embodying the third function, has evolved the third order who is to be the suppliers of life—energy to the whole world. And out of His legs, as embodying the fourth function, have come forth Sudras who are to be the servers of the universe. This sublime conception of the origin of the four orders which is so difficult for us to grasp and much more difficult for us to realise in our daily practice, gives the Sūdra a dignified position in the economy of the universe as a true 'evangelist of service' although, in practice, as in the case of every human institution, the original is lost in out-growths and evils. As the sages have explained, the caste system stands unique among the social systems of the world, its underlying principle remains true for all times.

Some of the Law-givers of ancient India have dealt with the origin of the system in their account of the creation of the universe. Manu, the first and the most important of them whose smṛiti has been regarded by the subsequent law-givers as an infallible authority, says, "for the furtherance of the

(good of the) world He (the Lord Brahma) created Brāhmaṇa, Kshatriya, Vaisya and Sūdra from his mouth, arms, thighs and legs (M. ch. 1-9)." Manu believed that some organised system was necessary for 'the furtherance of the world' and laid down the caste system towards securing it as the best he could think of. Kalluka Bhatta who wrote a celebrated commentary on the Manu Smṛiti regarded the face, arms, thighs and feet of the Brahma as representing the fourfold divisions of the Divine Energy and says that the four orders arose out of these divisions.

In the Gita explaining the origin of the four orders in ch. iv. 13. Śrī Krishna says, "I have created the four orders, according to the division of qualities (guṇas) and actions." He further explains the system by adding the following sound principles which form decidedly the basis of the caste-system. 'Man reached perfection by each having intent on his own Karma (duty)' ..... 'He who does his karma (action or duty) prescribed by his own nature does not incur sin.' ..... 'One should not renounce his Karma born of his nature, though defective'. Thus, according to the Gītā, it is the nature in man and his inborn qualities that distinguish man from man and the caste-system is intended to help their growth.

Śaṅkarāchārya commenting upon ch. IV—13 of the Gītā remarks: "The institution of the Varnas which authorises men to action is for the world of men. It is so prescribed. Men who act according to the division of the castes, follow the path laid down by me (Krishṇa). There are four castes, by the division of qualities and by the division of action. The qualities are Satva (harmony or Rhythm), Rajas (motion or passion), Tamas (Inertia or darkness). To the Brāhmaṇa in whom Sattva predominates, Serenity, self-control, austerity and such actions are laid down. To the Kshatriya who is void of Satva and in whom Rajas predominates, prowess, splendour, and such other actions, are laid down. To the Vaiśya who is devoid of Tamas and in whom Rajas pre-

dominates, agriculture and other actions are laid down. To the Sūdra who is devoid of Rajas and in whom Tamas predominates, service as the only action is laid down? Śaṅkara comments upon ch. XVIII—16 of the Gītā thus: "(There are) the Brāhmaṇas, Kshatriyas, Vaisyas, and also the Sūdras whose action (karma) is different and who are of one caste, owing to their want of authority to Vedic study. The actions (of the four Varṇas) as distinguished from each other, are prescribed by qualities (Guṇas) whose origin is the Prakṛiti of Iśvara which is the embodiment of the three guṇas. To Brāhmaṇas, are distributed serenity and other actions. Or of the Brāhmaṇa nature, satva guṇa is the cause for origin. Of the Kshatriya nature, Rajasguṇa divested of satva is the origin. Of the Vaisya nature, Rajasguṇa, divested of Tamas, is the origin. Of the Sūdra nature, Tamas divested of Rajas is the origin..... Thus by the qualities Satva, Rajas, Tamas—born of nature—serenity and other actions, in obedience to their origin, are distributed. If it should be asked that, how it was that serenity and other actions of Brāhmaṇa and other varṇas which were prescribed by the Sāstras, should be considered as arising out of the divisions of the Guṇas, that is no objection. By the Śāstra itself, serenity and other actions of Brāhmaṇas and other varṇas are distributed with the express object in the importance of the qualities. Even though the division is by the Śāstra, yet it is said that the actions are distributed in accordance with the Guṇas." So, according to Śaṅkara, Śāstra interprets the workings of nature in the production of the castes, according to the qualities possessed by each. That is, it is the quality which marks out man from man and not birth. The function of the Śāstra is to see that the division takes place in obedience to this universal law. Śaṅkara clearly explains the fundamental principle on which the institution is based and in the light of his commentary, one need not hesitate to say that the caste-system as it exists to-day, has come to be something quite different from the one which the sages in ancient days contemplated.

In our own day, several eminent Indians have given their thought to the consideration of the system. Svāmi Vivekananda who, besides being a great student of Sanskrit, had travelled much and been a keen observer of the workings of the several institutions that influence the nations of the world, said, in a speech delivered at Madras, that according to Mahābhārata there was only one caste in the beginning and the subsequent division arose, out of the necessity for the distribution of labour; he predicted that the innumerable divisions that we see the Hindu community split into, are tending, as the ages advance, to go back to the original condition. "The only explanation is to be found in the Mahābhārata which says that, in the beginning of the Satyayuga, there was one caste the Brahmans and then by difference of occupation, they went on dividing themselves into all these differences of caste; that is the only true and rational explanation that has been given. In the coming Satyayuga all the other castes will have to go back to the same condition."

Some of them have been struck with the manifold evils of the system and in consideration of their irremediable nature have advocated a thorough modification—if not its total abolition.

The Hon. Mr. G. K. Gokhale, while speaking on the occasion of his moving the resolution on the elevation of the depressed classes at the Dharwar Social Conference held on 27th April 1903, has contrasted the castes of the East with the classes of the west and pointed out with clearness the besetting weakness of the caste-system and emphatically declared that the system, as we see at present in force, is not conducive to the progress of the Society. "The classes of the west are a perfectly elastic institution and not rigid or cast-iron like our castes. Mr. Chamberlain, who is the most masterful personage in the British empire to-day, was at one time a shoemaker and then a screw-maker.....Mr. Chamberlain to-day dines with Royalty and mixes with the highest in the land on terms of

absolute equality. Will a shoe-maker ever be able to rise in India in the social scale in a similar fashion, no matter how gifted by nature he might be? A great writer has said that castes are eminently useful for the preservation of society but that they are utterly unsuited for purposes of progress."

So the question is, will the caste-system become plastic and enable a member of the very lowest scale to rise to the highest by reason of his merit alone or will it allow itself by persevering in its rigidity to be broken and supplanted, by the forces of progress which are influencing the society at present? Who knows if it will not yield—for it once supplanted Buddhism by assimilating some of its practices which caught the imagination of the people—and become penetrated with that plastic nature which is its crying want?

*(To be continued.)*

C. A. N

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## ON EDUCATION OF CHILDREN.\*

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At the risk of repeating ourselves, we must recur to our plea for certain immunities of childhood, in the interests of culture.

The mistake almost always made in the appeal to the child is in holding out to him the wrong end of everything, in pressing upon him our ultimate attainment. If it were possible for us to succeed in the unnatural procedure, we should destroy all the values of childhood, for itself and for humanity. It is only in our power to torment, bewilder, or oppress,

The child is from the beginning surrounded by all our magnificent attainments, but fortunately they mean nothing to him for a little period of his existence. Nature, his wise and efficient nurse, withholds him from knowledge or part in the world about him save in the close intimacies which enfold all unfledged nestlings; and the immunity she thus secures for him we cannot break down if we would. Yet she does not make it an absolute immunity from the world's stimulation that, in gentle measure, she courts for him, and indulges his quick responsiveness, building a new annex to his brain after birth, which shall serve as a bridge over the moat of infancy for his intelligent communication with our articulate, rational, and progressive humanity. She is not jealous of the world, but careful and patient, waiting upon childhood and claiming for it all its natural belongings.

We are wise if we learn a lesson from Nature in our treatment of young children. Her undisputed reign is very brief, and it is soon in our power to spoil her work, with abrupt and heavy handling. We need rather to provide more immunities,

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\* Extract from "*Harper's Monthly Magazine*", No. 733, June 1911.



instead of violating those established and intimated by Nature. In the natural tuition, there is a free and open field for the senses and for irrational play, while perception and reason are held in reserve. The child at first, to use the pregnant phrase of Sir Michael Burke, in William Samuel Johnson's recent and very impressive novel, *Glamourie*, only "thinks things" and he knows no difference between "thing" and "think." He does not ask "why?" or "how?" but "what?" Quality is everything to him—color, taste, temperature, undetachable from the things themselves. Motion is for him only another quality, and his verbs are undistinguishable from his nouns. He does not measure, differentiate, or compare. In a word, judgment is denied him.

It is often said that the child is averse from concentration. Yet he has sometimes the long gaze. It is not attention that tires him, but the attempt to divide it, to define its separate moments, as when you ask him to count and soon find his limit. You are imposing terms of the mind upon him, arresting continuity, breaking up his concentration.

Slowly but inevitably he develops a notional consciousness, becoming capable of inference, discrimination, judgment. He has a long way to go, before he passes from observation to reflection and introspection.

It is just here, where he enters upon this difficult course and is on the way to become practically wise through rational consideration and self-control—on the way possibly to eminent achievement in great affairs, in science, in psychology, in literature, or in art—that his elders who are responsible for his tutelage must respect the difficulty, and wait upon him with at least as much patience as they would upon a tender plant, supplying the conditions of growth, without forcing it. As they would shade the plant from the too ardent rays of the sun, so they should shield the plastic child against a social environment which becomes with every successive generation more aggressively stimulant.

Some of those who have succeeded to Nature's tutelage, themselves being near to Nature, especially mothers, are cautious, if not jealous, of the world's growing pressure, and their children have the happiness to grow into their fondness for the living things of the garden, the wild field, or the pasture before mingling even with schoolmates. Nothing is more conservative of sanity than this genial fellowship with beast and bird and flower and tree; and one of the happy privileges of birth, as a condition of human existence, is that for a little time brings the child near to the animate creation, upon almost a level therewith.

Stories for children, following old fables and folk-lore, abound in animal personations. Rudyard Kipling and Joel Chandler Harris, in such tales, adopt a fashion as old as totemism.

It is good for the child that he should "think things" and dwell in a world of qualities—for which he has so fresh a sense—as long as the urgent stimulation of his environment will with our help permit. Our catechistic plan of education, secular or religious, is not a wise one to begin with. Let him be rooted in his earthly dwelling-place before he undertakes notional aviation. The rustic child, in a comparatively provincial neighbourhood, may have too little mental stimulation, as the urban child is likely to have too much, but he has compensating advantages in his early years for a lack which, in American families generally, is hardly noticeable, even in strictly agricultural communities. He has a free and natural development, robust enough to forestall precocity without lapsing into stupidity. If he has creative genius the limitations of his childhood, if not unduly prolonged, may prove to be fortunate for its security and integrity. Milton was born and reared in the city; but usually, since Shakespeare's time, the beginnings of genius have been indicated by the Birth Registries of country parishes.

The old-fashioned schooling did not begin too soon with the child, and was not complex enough to be confusing or an

instrument of torture. It may have been too rigid in its discipline and too lax in its mental exactions; but the efficiency of its service was illustrated by creditable results in character and intellectual attainments, which, if not directly produced by the system, were at least permitted by it, in school, as everywhere else, there is the individual determination of achievement; only there are some educational methods, which are more calculated than others to repress, if not to destroy, individuality.

The evils of child labor are obviously pathetic, but the injury inflicted upon the child, in the primary and afterwards in the high School—by oppressive study, by undue urgency, by unreasonable exactions, by the overcrowding of the course, and by the imposition of unusual difficulties—are farther-reaching in their effects upon humanity. They counteract Nature and so countermand genius.

Our advanced ideas of education, as expressed by wise and experienced teachers, are excellent in their application to the higher courses of study. There we need a more creative and inspirational leading of the student and the encouragement of deep rational inquiry. As soon as the adolescent period begins, the student turns his face to the future, as something immediate to himself and to his generation. The past is for the most part remote and detached from his regard, cherished only for what in it is impulse and inspiration to his dream of things to come. To him information is secondary and incidental to creation. He repudiates static tradition; for him tradition must have a pulse, must be dynamic, front-facing. In the fervor of his mood, conventionalism is relaxed, if not dissolved. Modernism—in the extreme case, ultra-modernism—has set in; if there should have been any earlier sign of it, it was unreasonable and unbecoming. It is for youth at this stage of its unfolding, that the advanced and reformed curriculum is fit and necessary.

Childhood is the very opposite of all this, in itself and in its requirements. It has not a single aspect of youth—is indeed

separate from youth by a more impenetrable wall than age is; for age has memories. The infant can never again be, as really old as it is, when it is first-born, never so radically ancestral, with affinities so wholly of the past. Hope is dormant in the child, and his desires are to his elders. He unquestioningly accepts tradition, and delights in forms and rites, seeking no reason for or in anything and pleased by vain repetitions, asking for the same story over and over again and sticking for the exactness of the iteration. Therefore he likes rhyme and metre, finding in these help to a familiar groove. In all this he is like the primitive folk—only with the modern child it is a short-lived fashion.

But it is a wise fashion in the first steps of his education. If, at this early stage, we attempt to awaken his reasoning faculty, it is simply a waste of time and effort. The easier course is the natural one, for such learning as is possible to him. If we let him learn by rote, not only will he learn much that is necessary, but this very method—as in the case of arithmetical tables and grammatical paradigms—will be an economy of time all his life, for what he learns thus, he is least likely to forget. The metrical catalogue of the crowned heads of England imparts no knowledge of any consequence to one seeking a rational view of English history, but it will abide in the memory, when many of the circumstances pertinent to such a view are forgotten, and it will be useful at need. How many references to the dictionary have been saved by the old-fashioned drill in spelling; how many exercises of the fingers, by early and complete familiarity with the multiplication-table! Sixty years ago, the interior walls of a district school-house would be lined with Pelton's outline maps, and every day a half-hour would be occupied, one pupil with a long pointer going the round of them, while the whole school in concert would recite the names of the localities pointed out. One day, it would be a catalogue of the great capitals of the world; another, of the principal rivers, and so on. The very singsong of the recital,

as in the case of the spelling class, helped to fix indelibly in the mind this extensive geographical information.

It was only superficial knowledge, but indispensable and exceedingly helpful. In the case of geography, the text-book supplemented the maps, giving something more than names—some glimpses of the humanity populating all these outlined-areas of the earth. That also was superficial, but, in very simple terms, informing; and to the exceptional child it was alluringly suggestive. There was nothing in this school-routine to tax the mind, except in the case of those puzzling “sums” in arithmetic, apparently contrived for the pupil’s torment.

In the early school years, a valuable immunity is secured for the child by this routine, this “learning by rote.” It is not a course of study; it seems more like play. The learning is not all by rote. Incidentally, much information suited to a child’s unstrained capacity, is imparted. In reading-lessons, there is something to be read and here story and fable have their chance with him. The appeal is not to his reason through argument, explication, theory, or anything prompting critical inquiry, but to his imagination, through pictures and impressions. The lack of pressure in school leaves him free for much reading of imaginative literature, and in this his natural leaning toward past rather than present exemplars should be encouraged. The Bible has more for him than any other or all other books. The recent experiment of making the reading of stories to children an adjunct to both the school and library—if the right stories are selected, and they appear to be—is to be commended. The teaching of young children need not be inspirational; its aim should be, not to urge on the child, but to wait upon him, gently guiding his steps in the ways proper to childhood, and these are all away from what we call modernism.

It is good for the child that he is imitative, and accepts without question, old customs, traditions, conventions, and all sorts of rituals, and that he dwells long enough in the past, to



feel its pulse as one with its own. It is a past that we elders have more or less broken with. We have another and better ideal of heroism than the world has had hitherto. But we do our boys no good, and only pain and bewilder them, by telling that Alexander and Napoleon were not really heroes. They too will have their revolt when they arrive at maturity and modernism. But it will better their modernism that they have cherished more backward ideals; and the future of our culture and of our literature will be brighter and stronger because they have once, for a considerable season, sincerely deferred to past masters who established the canons of an older art.

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#### THE "ĀGAMIC BUREAU" NOTES.

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##### "Man's Greatest Discovery".

*The Authors' and Publishers' Agency of Madras* has been kind enough to send us a copy of "*Man's Greatest Discovery*". This is a booklet, consisting of two separate articles contributed by the Svāmi Vallināyakam at different times and published in two of the Journals of Madras. The first of the two is: "Heavenly Distribution Even: Even on Earth" and in it the Svāmi has endeavoured to show that, in spite of the apparent unevenness that one sees everywhere, there is the real evenness pervading the whole universe. The arguments the writer has advanced in proof of his contention, may be summarised as follows: In man the power of reasoning is the same, but its exercise differs, as the amount of knowledge each man possesses varies. Man becomes unhappy because he does not rightly understand the real state of things and because he sometimes misunderstands the same. In his search after happiness, man comes into conflict with the workings of the laws of Nature. These are the preliminaries which the author lays down before proceeding to the main point. God, he says, in His infinite wisdom holds the balance of justice in the workings of the laws



of the universe, has established the principle of equality as guiding the relations among the beings in general. In his opinion, the essence of life is pain and pleasure and inequality that we see everywhere does not matter at all, if the amount of pain and pleasure that one experiences in his life under any condition, is the same. Since this has been conceded to us by the All-just, there is no ground for complaint. To further show that equality and justice operate in strict rigidity in the universe and that God is ever impartial, he instanced the way in which the human body works, the way in which the earth and the solar system move in the divine economy and particularly pointed to the case of *Nayadis* in Malabar who feel completely happy under conditions which others call miserable.

In the second article entitled, "whatever is, is right" the Svāmi has made an attempt to show that all beings in this universe, obey, in their actions, the injunctions of God and whatever they do, whether good or bad, is right. As in the former article, he has adopted a line of argument which may be briefly put thus: It is necessary for every man to know what is right and what is wrong. Right and wrong are relative terms and mean differently according to time, place and community. The faculty of reasoning improves, as it is exercised in every instance. God is the underlying reality and to know Him and to understand the workings of His laws, is to know what is right and what is wrong. It is impossible for man to violate his own desire and the desire, he contends, is the spring of all actions and is the commandment of God. Man has no control over his passions, he does not know their origin. Subjected to them, he gets experiences and the result of all his experiences is knowledge, progress, advancement. Passions come from Beyond, from God, they work for the benefit of humanity and are under His direct control. Reason cannot control them and reason is often swayed by natural inclinations which point to the direction in which the hand of the Unseen is moulding the progress of man. Suffering is necessary for man's advancement and is the result of his committing mistakes, sins. It is

a blessing sent by God to correct beings in their failures. With such-like arguments the writer concludes (P. 38), "In this manner wrong, sin and the like are not only useful but also absolutely necessary for the advancement of the doer." After arguing that suffering only compensates a man by the knowledge it is the means of securing for him, he says (P. 39) "such actions as are called wrong or sin do not, therefore, cause any injury to society also. They are, on the contrary, instrumental for the development of society as a whole as well, as in parts." And the author finally lays down the astounding proposition (P. 40) "So, we cannot call, with sense any action of man as wrong or sin; and the same arguments, if carried further will convince you that no living being ever does wrong or sin, all are only obeying the commandments of God for the good of themselves and for the good of others; and therefore whatsoever is done by man or beast or any living being is nothing but right; the life forces in the world never act or do wrong or sin—never act against the injunctions of God."

This is a novel creed. We confess, we hesitate before we are in a position to accept the writer's conclusions even partially. In the two articles, there is an endeavour made to some extent, to expand two or three central ideas of the *Gītā* such as, 'Non-Being has no existence, Being has no non-existence'; 'Nature prevails'; 'Man is controlled by desire.' It is easy to admit that one should suffer before he succeeds. But that that suffering should be the only one he gets from committing sins, is a very narrow view. Everything, of course, has got to play its own part in the Economy of Nature. Some work negatively and other work positively and all that contributes to destruction is avoided instinctively by beings. A man commits murder, he suffers death. Society learns that committing murder is an offence and its penalty is death and is deterred from such actions. To say that committing murder is obstructive to progress and that there should be no murderers in the society for its advancement is one thing. But to contend that society has benefited by the death of a murderer and that, for its

benefit, murder is not only useful but also absolutely necessary' is quite a different thing. To accept it is to advocate its introduction into the affairs of men as a normal feature. And such an acceptance would, in our opinion, upset the order of things as they exist. One can see that a man is guilty of the most heinous things when he is swayed by passions and hence in the *Gītā* it is laid down that Killing of the *Kāma* as embodying all passions, is absolutely necessary for man to reach the one Real Being. Crimes or sins are aberrations which are obstructions in the path of progress and without which the path is reached much easier and to note that there are such aberrations is not to regard them as necessary for progress. The *Svāmi* contends that, because sin produces suffering and suffering is necessary for advancement, sin should be regarded as useful. To take another instance. It is a well-known fact that a philanthropic worker always is in want. He suffers because he is working for the good of the world. Can we say that, because he suffers, he is a sinner? Is his suffering the same as that of sin? yet he is advancing towards his future with a surer step than many of his fellow beings. To be useful and necessary, there must be a supreme qualification. Take water for instance. It is useful because it enables you to live. It is necessary because, without it life cannot get on. Can such a test be applied to sin?

Again, in the human constitution, there are passions and it is an undoubted fact that it is very difficult to control them and man is swayed by them throughout his life. But success can come only as a result of his controlling them and the amount of success depends upon the degree of his control. Passions uncontrolled lead one to misery and failures and hence the warning that he should ever watch their working. Passions belong to *Prakṛiti* which is perishable and do not at all come from God who is imperishable. To say, that whatever we do under the subjection of passions receives the sanction of God and consequently is right, is a thing we are unable to accept. We doubt very much, if the authorities the author has quoted and the premisses he has laid down will warrant such a conclusion.

But it is freedom from sin and from the subjection of passions that is not only useful but absolutely necessary for the advancement of the human race. The book is priced 8 annas and is within the easy reach of every one.

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It may be remembered Mr. Nallasvāmi Pillai advocated the rote system for teaching the children their morals, in his address at the Pachiappa's Hall. We published elsewhere an extract from Harper's Monthly Magazine in which the writer advocates the system in teaching children in all branches. The article is all the more valuable as it proceeds from the pen of the Editor himself. We recommend it for the careful perusal of our readers.

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### **Saiva Siddhanta Maha Samajam.**

*(A public lecture at Madras on the 15th July 1911).*

#### **A SIGNIFICANT EVENT.**

*The Indian Patriot writes:* It is not often that one hears of Śaivaites expounding their religious principles to audiences which do not profess orthodox Hinduism. Every Hindu will therefore be glad to learn that a move in the right direction has been made by the Śaiva Siddhānta Mahā Samājam. Under its auspices a public meeting was held in Royapettah at 6 P.M. on Saturday the 15th July. The place chosen for the purpose was such as would allow persons of all castes and creeds to assemble. Mr. J. M. Nallasvāmi Pillai Avl., B.A., B.L., District Munsiff, Guntur, the well known Śaiva Siddhānta Scholar presided on the occasion when M. R. Ry., Śrinivāsam Pillai Avl., delivered a most informing lecture on 'The Existence of God.' The Chairman in the course of his remarks laid great emphasis on the supreme necessity and the eminent practicality of religion. The audience which included many whom orthodoxy would deem "untouchables" was deeply impressed with the speaker's admirable sincerity and rational tolerance.

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THE  
LIGHT OF TRUTH  
OR THE  
Siddhānta Dipikā and Āgamic Review.

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*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

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VOL. XII. MADRAS, AUGUST, 1911. No. 2.

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MAHIMNASTOTRĀ.

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A HYMN TO ŚIVA.

Of the many hymns to Siva, this is perhaps the best known and the favourite.  
The pious Śaivaitc repeats it, or has it chanted to him, every day, and  
even the less devout read it daily during a certain fortnight in the year.  
The hymns in Siva's honour are familiar even to the Sudras, unlike  
the other prayers and mantras, which may not be repeated except by  
the Twice-born.

If even the greatest of the gods, in offering praise,  
The hope of comprehending Thee, in full, resign,  
So may I not be blamed, if, in my humble ways,  
I laud Thy name—pardon these stumbling words of mine.

Although Thy glory indescribable must be  
Even by the Vēdas, though no human tongue may find  
Words to set forth Thy praise; may I be blessed to see  
Hints, shadows, symbols of Thee, in my longing mind.



## THE LIGHT OF TRUTH

Thou can'st not wonder at the gracious words of gold,  
The great god uttered naming thee. Thy soul flowed in,  
To inspire the words themselves, but may e'en I be bold  
To tell Thy glory, and so purify my tongue from sin.

Thou Brahma art—the good, the all-creating one ;  
And Vishnu, thou—preserver, active power ;  
And Śiva dark, who, when the destined day is done,  
Transformest, though the blind scoff in their evil hour.

Vain questioners to the blind world in its darkness say,  
“ Who is this Lord ? What form and feature doth he wear ?  
“ Of what stuff, and in what unfathomable way,  
“ Made be the Universe . ” So they the world with words ensnare.

Can this embodied Universe be uncreate ?  
From whom but the Creator, could this world proceed ?  
Who else but Thee would dare an enterprise so great ?  
And yet the unseeing ones mock Thee in word and deed.

Though many are the ways by which man's questioning soul  
Wanders, in Vēdas, Systems, Śāstras, seeking Thee,  
Thou art the goal of all—for e'en as rivers roll  
Many and divers paths, yet all meet in the sea.

Though, snared in pleasure's toils, the other gods may dwell,  
Those empty idle joys, thou could'st call forth at will,  
Touch not Thy calm. Yōgi-like, meditating well,  
Asa-besmeared, snake-encircled, sit'st Thou rapt and still.

One thinker says that all things everlasting are,  
Another, that they change and perish utterly ;  
One sage that some things die, others time cannot mar—  
My soul they darken, but my praise pours forth alway.

In vain, to estimate Thy power did Brahma try,  
Vainly, did Vishnu seek to measure forth thy grace,  
But when, with faithful hearts in deep humility,  
They prayed, then was to them unveiled Thy wondrous face.

When mighty Bāvan worshipped Thee with gifts and flowers,  
And spread his fear afar over the land and sea,  
Though, e'en against Thy throne, he tried his new-found powers,  
No shelter might he find, had it not been for Thee.



And Vāṇa, who abroad, yea over all the world,  
Had spread his haughty rule, and from his shining seat,  
Indra, the mighty one, had in his triumph hurled,  
He gained his mystic powers in worship at Thy feet.

Upon Thy throat, was left the sacred azure stain,  
Jewel-like radiant mark of Thy compassion great,  
When Thou the poison drankst, from out the churning main—  
Saviour of all, averting death, and fear, and fate.

Kaṇḍarpa, from whose darts demons and gods and men  
Fled terror-stricken, even he, the strong and bold,  
Withered before Thy glance, and turned to dust again,  
When he looked mocking Thee, Thou, mighty self-controlled.

Beneath Thy feet, the solid earth unstable reeled,  
The firmament was shaken, all the stars of night,  
Yea, even the flaming sun, into confusion wheeled,  
When Thou, with mystic dance, did'st foil the demon's might.

The rushing streams of Gaṅgā's flood, deep-swelling, wide,  
Whose ripples shine like stars in clusters gleaming fair,  
And feed the circling ocean with their flowing tide,  
Shone as the tiniest jewel lost amongst Thy hair.

When Thou, against Tripura, turnedst Thy Majesty,  
The earth Thy chariot was, Brahma Thy charioteer,  
Mountains Thy weapons, sun and moon were wheels to Thee :  
But as Thou will'st, useful or useless these appear.

When Hari, who was used, in reverent guise,  
To worshipping with a thousand lotuses Thy feet,  
Found one was lacking from his gift,—one of his eyes,  
His lotus eyes, he plucked to make the tale complete.

Empty the sacrifice, wanting the faith in Thee,  
And empty prayer and worship till the soul doth long  
Only for Thee, to praise Thee true and reverently,  
Uttering forth in joy the Vedas' holy song.

Though Dakṣha, king and lord above all earthly things,  
Made sacrifice with gods and ṛishis gathered there,  
Vain were the spells of priests and vain the pomp of kings—  
He perspired utterly, for without faith his prayer.

So terrible Thy aspect, that the trembling soul  
 Shudders beholding Thee, in gloom, and fear, and night ;  
 But to Thy true believers still, Thou art the goal,  
 Thy love their stay, Thy care their infinite delight.

Remote, unseen, afar, hidden within man's heart,  
 Thy kingdom lies ! all thoughts and things that seem to be,  
 Prove themselves but illusions, when, withdrawn, apart,  
 The soul that knows itself, attains with joy to Thee.

The sun, the moon art thou, the fire, the circling air,  
 The body and the spirit, earth and sky and sea—  
 So said the sages of the ancient world ; but where,  
 Where shall we look to find aught separate from thee ?

The sacred word that can the Vēdas three express,  
 The three states of man's life, and Earth, and Heaven, and Hell,  
 Brahma's and Viṣṇu's power and Śiva's mightiness.  
 That word, to show Thee forth alone, befitteṭh well.

How precious are Thy names; the mystic, sacred eight!  
 Enshrined in holy hymns, in ancient Vedic lore—  
 On Bhava, Sarva, Rudra, Paśupati, I wait—  
 Ugra, Bhīma, Isāna, Mahādev, I adore.

I bow to Thee, a god of meditation vast,  
 Nearest to those who love, aloof, remote, and far  
 From loveless souls, old, for Thou wast Creator in the past,  
 Young, for, in Thee, all things ever existing are.

Behold then, Lord, how I, with mind untaught and weak,  
 Ensnared by trifles, tossed by passions though I be,  
 Fearful before Thy glory, yet in reverence seek,  
 To offer as a flower this, my poor verse to Thee.

J. D. W.

—From *The Indian Magazine and Review*, 1907.

PURA-NĀNŪRU.

(Continued from page 4 of No. 1, Vol. XII.)

சேரமான், பெருஞ்சோற்று, உதியன்சேரலாதனை,  
முரஞ்சியூர் முடிநாகராயர் பாடியது.

மண்டிணிந்த நிலனும்  
நிலனைந்திய விசும்பும்  
விசும்புதைவரு வளியும்  
வளித்தலைஇய தீயுந்  
தீமுரணிய நீரும், என்றும்  
கைம்பெரும் பூதத் தியற்கை போலப்  
போற்றார்ப் பொறுத்தலுஞ் சூழ்ச்சிய தகலமும்  
வலியுந் தெறலு மளியு முடையோய்!  
நின்கடற் பிறந்த ஞாயிறு பெயர்த்துநின்  
வெண்டலைப் புணரிக் குடகடற் குளிக்கும்  
யாணர் வைப்பி னன்னாட்டுப் பொருந்!  
வானவரம்பனை நீயொ பெரும!  
வலங்குளைப் புரவி யைவரொடு சினைஇ  
நிலந்தலைக் கொண்ட பொலம்பூந் தும்பை  
யீரைம் பதின்மரும் பொருதுகளத் தொழியப்  
பெருஞ்சோற்று மிகுபதம் வரையாது கொடுத்தோய்!  
பாஅல் புளிப்பினும் பகலிருளினும்  
நாஅல்வேத நெறிதிரியினுந்  
திரியாச் சுற்றமொடு முழுதுசேண் விளங்கி  
நடுக்கவறி நிலியுரோ! வத்தை யடுக்கத்துச்  
கிறுதலை நவ்விப் பெருங்கண் மாப்பினை  
யந்தி யந்தண ரருங்கட னிறுக்கும்  
முத்தீ விளக்கிற் றஞ்சும்  
பொற்கோட் டிமயமும் பொதியமும் போன்றே. (2)

*To the Cēramān Peruñ-Cōrru Uthiyan Cēralāthan  
by Muḍi-nāga-rāyar of Murañjī-ūr.*

The five great elements :  
*Earth* of atoms all compact,—  
*Ether* that rises o'er the earth,—  
*Air* that pervades the ether,—

*Fire* that rise, mid the air,—  
*Water* that wars against the fire :  
 Thou d'st possess the quality of each.  
 Thou bear'st up those that love thee not ;<sup>1</sup> thy thought  
     extendeth wide ;  
 strength, destroying power, and grace hast Thou !  
 The Sun, born from Thine Eastern Sea, again returns  
 to bathe in Western Sea, whose waves are white with foam !  
 Thou art the Lord of the fair fertile land, mid homes of men !  
 the Heaven above is thy limit.<sup>2</sup> Thou, truly great one,  
 when the twice-told fifty, crowned with war-like wreaths<sup>3</sup>  
     of golden flowers,  
 invaded the land, in wrath with the *five*, whose horses had  
     flowing manes,  
 fighting they fell upon the battle-field.  
 To these Thou gavest supplies of food unstinted, until the  
     end !  
 Though milk should become sour,—though days should  
     become dark night,—  
 though the four Vēdas should deflect from virtue's path,—  
 mayst Thou, shining widely resplendent with thine un-  
     swerving court, abide untroubled, like the hills  
 Of Himayam,<sup>4</sup> with its golden peak ; and Pothiyam,  
 on whose slopes the tender fawns with their large-eyed  
     mothers sleep,  
 when holy men at eventime perform their sacred rites,  
 amid the glow of the three sacred fires !<sup>5</sup> (2)

<sup>1</sup> The *Earth* is the emblem of forbearance, since it sustains even those who dig into it. (See Kural 151). The wide *Aerial expanse* is the emblem of a wide comprehensive intellect ; *Wind, Fire, & Water* are respectively emblems of power, destructive energy, and refreshing kindliness.

<sup>2</sup> This epithet, 'Heaven-limited', is given to the C'era kings.

<sup>3</sup> The story of the help given to the Pāṇḍus and Kurus during their struggle seems entirely mythical. See the Mahā-bhārata, book X.

<sup>4</sup> The remainder of the lyric seems to say, that the king's domain extended from the Eastern Sea to the West ; and from the Himālayas in the north, to *Agastya's* famous hill of *Pothiyam* in the South.

<sup>5</sup> See Manu II. 231.

## ATHARVA SIKHOPANISHT.\*

Om. Next Pippalāda, Aṅgīras, and Sanatkumāra addressed Atharvan:—Thus, O Lord, what is that meditation, what was first enjoined to be meditated upon? What is that meditation? Who may be the meditator? Who is to be meditated upon?

2. And to them, Atharva replied. 'The syllable (akshara) Om, is the first object enjoined to be meditated upon'.

3. This syllable is Supreme Brahman. The four Vedas form its parts (Pādas). (Hence) syllable consisting of four parts is the supreme Brahman.

4. The first part (Mātra) of it represents the Earth, the letter Akāra, the hymns of the Ṛigveda, Brahma, Vasus (eight in number), Gāyatri metre and Gārhapatya fire.

5. The second represents antariksha (Bhuvārlōka), the letter U, the various Yajurmantras of Yajurveda, Vishṇu, Rudras (eleven in number), Trishṭup metre, and Dakṣiṇāgni.

6. The third represents heaven, the letter M, Sāmaveda with the Sāmans, Rudras and Ādityas (twelve in number), Jagatī metre, and Āhavanīya fire.

7. That which is the fourth and last of it (Om) with Ardhamātra represents Sōma Regions, Omkāra, (in full) Atharvaveda with Atharva mantras, Samvartaka fire, Maruts (seven in number), Virāṭ, (Universal one), Ekarshi (a seer in the Atharvaveda. *Vide Muṇḍaka-Up. 6-10*).

8. Thus said to be, these (four parts) are resplendent ones.

9. The first is said to be red and yellowish and has the great Brahmā as its presiding Deity.

10. The second is bright and blue and has Vishṇu as its presiding Deity.

11. The third, which is auspicious and otherwise, is white, and has Rudra as its presiding Deity.

12. That which is the fourth and last with Ardha-Mātra, has all bright colours, and Purusha is its presiding Deity.

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\* This Upanishad is 23rd in order of 108 Upanishads.

14. Thus, verily, is the Omkāra with four letters (a. u. m. and Ardha-Mātra); four feet, four heads, four mātras, and with this Sthūla (gross), Hrasva, Dīrgha and Pluta (four kind of notes).

15. One should recite Om, Om, Om, each, with respective (Hrasva, Dīrgha and Pluta) notes.

16. The fourth means the peaceful Ātman,

17. Chanting Om of the (three) kinds, with Pluta notes, leads one immediately to the Ātman Light.

18. Mere reciting it once uplifts (Un-namayatē), one it is named Omkāra.

19. It is called *Praṇava*, as it absorbs all Prāṇas (senses).

20. It is named Praṇava, as it leads all the Prāṇas into Paramātmān.

21. As it is divided into four, it is the Source of all Devas and Vedas.

22. One should understand that the Praṇava connotes all the things, and also the Devas.

23. It enables one to cross over all the fears and pains, so it is mentioned as Tāra (Tar, to cross).

24. As all the Devas enter into it, it is named Viṣṇu (Vis, to enter).

25. It is Brahman, as it expands all.

26. It is called Prakāśa, as it illumines, like a lamp, all the meditative objects which are inside of the body.

27. The true Om shines more frequently in the body like the flash of lightning than all the illumined ones. Like the flash of lightning, it penetrates each and every quarters. It pervades through all the Lōkas. It is the Omnipresent Mahādeva, as it encircles all.

28. The first mātra of it, if awakened, means the waking state, the second, the dreaming; the third, the sleeping; and the fourth the fourth, state (Turiya).



29. The self-illuminated one becomes Brahman itself, as he completely transcends all the parts (of the Om), including the mātras which are in them. This mantra leads one to Perfection. Therefore it is used as the primary means to meditation.

30. Brahman is the fourth (transcending the three states of consciousness), as it makes all activities of the senses to cease, and also supports all that need support.

31. That state of meditation is called Vishṇu, in which all the senses are well-established in the mind.

32. The meditator is called Rudra who keeps the Prāṇa along with the senses in the mind.

33. Well-establishing the Prāṇa and the mind along with the senses in the supreme self who is at the end of Nāda (sound), one should meditate upon Īśāna who is alone to be meditated upon.

34. All this, Brahmā, Vishṇu, Rudra and Indra, all the senses with their respective elements, are evolved from Him.

35. The cause of (all) the causes is not the meditator. The cause alone is to be meditated upon.

36. Śambhu who is the Lord of all, and the Endowed with all the perfections, is to be well-centred in the middle of the ether (of the heart).

37. A single minute of this (meditation) will bring forth the result of 174 Vedic Sacrifices and also the whole benefit of Omkāra.

38. The Omkāra or the Supreme Īśa alone knows the result of all Dhyāna, Yōga and Jñāna.

39. Śiva alone is to be meditated upon, Śiva the Giver of good. Give up all else. Thus, concludes the Atharvaśikha.

40. The twice-born one, who studies this (Upanishat), attains emancipation and never more enters the womb; the twice-born one—womb, (twice repeating this indicates the end of the book).

41. Om, Truth. Thus ends the Upanishat.

R. A. S.

## THE SUDRA AND THE SASTRA.

*(Continued from page 37 of No. 1 Vol. XII.)*

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### DUTIES.

The Sūdras, then, embodied the fourth function—that of service to humanity. He was of those who, by nature, were constituted to serve. All the smṛitis which have dealt with this subject are agreed, that he should ungrudgingly serve the twice-born, that service was his only 'Tapas'. Manu lays down the root-principle when he says 'Service is his vocation by Nature. Who shall emancipate him from that?' (Chap. VIII—414.) His Master might liberate him but still he must serve somebody. He appears to have occupied no better status than a slave for 'A Sūdra whether a slave purchased or otherwise must be employed, inasmuch as it is for serving the Brāhmaṇa that he has been created by the self—begotten one.' (Ch. VIII. 413) 'He was a 'Jāta Brāhmaṇa', the significance of which term will be fully realised by such service. Whatever else he did, was futile. Manu mentions seven kinds of slaves. "A captive of war, a slave for maintenance, the son of a female slave, one purchased for money, a slave obtained as a present, a hereditary one, and one condemned to slavery for any offence—these are the seven kinds of slaves (Lit. sources of slavery). (Chap. VIII-415). All these should have formed the bulk of the Sūdras. The Sūdra was the property of his master. He should not acquire riches for himself and his earnings his master could unhesitatingly appropriate to himself. 'For a wife, a son and a slave can never acquire any property for themselves; whatever they earn, go to him to whom they belong. Let a Brāhmaṇa unhesitatingly appropriate to himself whatever (his) Sūdra (slave) has earned; inasmuch as nothing can belong to the latter, he being himself an enjoyable good of the Brāhmaṇa.' (Manu Chap. VIII—416, 417). Even capable of earning money, he should not accumulate

riches lest, in his pride, he might oppress a Brāhmaṇa and the king was strictly enjoined to see that the Vaiśyaṣ and Sūdras faithfully discharged their proper duties, since their non-performance tended to disturb the social economy of the world. He should take his salary from his master. He should put on the old and cast-off clothes of his master, wear his old shoes, use his old umbrellas and eat the leavings of his food. He should make use of the old beddings of his master or prepare beds out of the grainless paddy that the master gave him. According to Manu, he committed no sin by eating the prohibited articles of fare. But Parāśara regarded that as sin.

From this severe injunction laying service as the sole work of the Sūdras, a healthy departure was sanctioned by the several smṛitis in times of necessity. He could go to any foreign country in search of livelihood, and settle there as long as convenient. If, by his service to a Brāhmaṇa, he found it difficult to earn an adequate livelihood, he was permitted to serve a Kshatriya, or a rich Vaiśya and get a sufficient living. If he could not obtain Brāhmaṇa service, he was allowed to become an artisan and to live by his industry, to safeguard against starvation. "A Sūdra, incapable of securing the services of Brāhmaṇas, shall live as an artisan to prevent the death of his wife and children by starvation. Let him do such varied works of artisanship (such as painting, or carpentry, etc.) by which the Brāhmaṇas are best served"...(Manu Chap. X 99-100) According to Yājñavalkya, he might also become a tradesman if necessary. Atri regarded that service to the twice-born was his religious work and work of art was his secular work. Parāśara ruled that he committed no sin by selling salt, honey, oil, milk, curd, whey, clarified butter and that he should always live by trade, agriculture or handicraft. Harita laid down that he should live by hardship. Viṣṇu permitted him to practise 'all the arts.' At the same time, the master was required to pay sufficient remuneration for service rendered. For, "in consideration of the skilfulness of their services, their capacity of work, and the number of their dependents, let

him (Brāhmaṇa) adequately fix 'the salaries of his Sūdra (servants.)"

Gautama says: 'A Sūdra shall support his own servants and devote himself to the services of any of the three superior social orders. A Sūdra shall take his salary from his master ..... Otherwise, a Sūdra may earn his livelihood by doing any kind of handicraft. The person, whom a Sūdra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a Sūdra is bound to support his master in his old age or if fallen on evil days. His master shall have a right to his estate, and he will be competent to order him to accept other men's service.' (P. 680) So at the time when Gautama wrote, there must have been many Sūdras who had had servants to wait upon them and estates to enjoy, for Gautama laid them under the obligation of supporting the servants. If we are permitted by the order in which the duties are mentioned by him to infer, the inference would be, that the duty of service to the twice-born came only next to that of his supporting his own servants, that he was taking up such service only in cases of necessity, and what was once a severe duty, came to be regarded as one of necessity. Also, he must have been in a position to dictate his own terms, inasmuch as his master was bound to pay him. Anyhow, his position, during the age of Gautama, appears to have been improved considerably and to have been quite different from that which he had occupied during the time of Manu. There is also another reason for this inference. The Sūdra was bound to support his master in his old age, or if fallen on his evil days. This statement shows that there must have been a few who had had independent means of livelihood, as apart from that of their service to the twice-born. The master had, even at that time, a right to the estate of his servant and could compel him legally to serve any other master. But whether the servant was the master's property in the sense in which it had been laid down in Manu, is open to question, inasmuch as the necessity, then, for laying down the obligation upon the Sūdra to maintain

his master in times of emergency, would not have arisen. Another thing it is worthy to notice, is the obligation which Gautama laid upon the master to support his servants 'when incapable of doing further service.' That labourers in their old age should be provided for, is one of the social problems absorbing the attention of the modern legislators and Gautama anticipated this many ages ago.

There were a few Sūdras 'who wend righteous and just ways, for, according to Harita, one of the duties of the Sūdra was to adore such. (Chap II—13.) He should make gifts without being solicited. Gautama enjoined on him the practice of forbearance, toleration and truthfulness in his daily life. Yajñawalkya says, "[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of Srāddha.....Abstention from cruelty, truthfulness, not stealing, purity, control of the senses, charity, merey self-restraint and forgiveness, are the religious practices for all." (Chap I.—121-122.) Manu encouraged the Sūdras to imitate the 'doings of the virtuous' and laid down a broad principle to regulate the evolution of the Sūdra to a higher status. "But the Sudras who are the knowers of virtue and seek to acquire virtue, commit no sin by imitating the doings of the virtuous, in exclusion of the Vedic Mantras; rather they become commendable by so doing. Non-malicious Sudras proportionately acquire like commendations and elevations in this world and the next, as they do comparatively better deeds in this life." (Chap. X.—127-128).

#### PERFORMANCE OF CEREMONIES

To the ancients, the attainment of Brahman was the sole end of human existence. Towards this object, they laid down a severe course of conduct which should guide the life of an individual throughout, from the hour of his conception till the hour of his death. Human life, whose duration they reckoned as one hundred years, was, in their opinion, one long discipline training man for a real spiritual life in the future and was



divided into four periods called *Āśramas*, each of which devolved on the holder the performance of specific rites suited to it. In the *Brahmachārya*, one, after the initial ceremonies, had to lead the life of a student practising, abstinence, purity, charity, chastity. In the *Gārhastya*, he became a householder practising the domestic virtues of hospitality, godliness, citizenship, honesty and such like. In the *Vānaprasta* he went to the jungle and lived there, either alone or accompanied by his wife, a life of retirement and devotion. In the last, he became a *sanyāsin*, wandered with no particular abode to live in and lived a life of pure renunciation and of meditation in God. *Manu* laid down that 'conduct is the highest virtue' and described virtue in these words: 'The virtue, which pious men, well-read (in the Vedas) and free from attachment and aversion, have followed from time immemorial, (for the reason of its being based on the Vedas, the eternal repository of truth), and as to the truth or falsity of which, the dictates of the heart are the concluding proof: now hear me describe that virtue' (Chap. II—1.). But he restricted the practice of such virtue to a portion of India, for 'the country in which black antelopes are found to roam about in nature, should be understood as a sacrificial country, the rest is the country of the *Mlechchhas*'. (Chap. II.—23).

The life of virtue then meant the rigid performance of the several vedic rites. *Gautama* mentioned as many as forty. "The forty consecratory rites are, *Garbhādānam*, *Pumsavanam*, *Simantanayanam*, *Jāta karma*, *Nāmakaraṇam*, *Annaprāsam*, *Chūḍa karaṇam*, *Brahmachāryam* with a view to study the four Vedas, ceremonial ablutions, marriage celebration of religious sacrifices in honour of the deities and one's departed manes, the daily practice of hospitalities to men and beasts, celebration of *Śrāddha* ceremonies under the auspices of the full moon in the months of *Śrāvaṇa*, *Āgrahāyaṇa*, *Chaitra* and *Asvina*, as well as of those known as *Ashṭakas*, rite of depositing fuels on the sacred fire, *Agnihōtram*, *Darsa Purnamśa* (a religious sacrifice celebrated on days of the full and new moon, each month), *Chatur-Māsyam* (a religious vow observed



for four months from the month of Śravaṇa to that of Agraḥāyana and closed with the celebration of a religious sacrifice), Nirudha Paśubandha (a kind of vedic sacrifice) and of Sautramnee, Agnishtoma, Uktha, Shodasi, Vājapeya, Atirātram, Aptoryama (these seven forms of Sōma yajña) (Chap. VIII). And he ruled that all these rites should be done if one wished to attain the 'Region of Brahman'.

But to the Sudra, one general instruction was laid down. Whatever he was permitted to do, had to be done without the recitation of the Maṇtras. The following were some for the performance of which the Sudra had the sanction from the Smṛitis. 'The rite of Nisekha (or Garbhādānam) shall be done unto a woman when signs of her full uterine development will be patent. The rite of Punsavanam (causation of the birth of a male child), before the quickening of the child is felt in the womb. The rite of Śimantanayanam (parting of the hair) on the sixth or eighth month of pregnancy. The rite of Jātakarma (post-natal ceremony), on the birth of the child. The rite of naming (should be done into the child) on the expiry of the period of uncleanness. The showing of the sun to the child shall be made in the fourth month after its birth. The rite of Annaprāśanam (of first feeding the child with boiled rice or Pāyasa) should be done in the sixth month. The rite of tonsure in the third year." (Vishṇu Chap. XXVII.) A Sudra should wash his hands and feet for the purpose of Āchamanam. He was competent to celebrate the Śrāddha ceremony in honour of his departed manes. "Namas" (obeisance) was the only maṇtra which he was authorised to utter. He was allowed to do the Pākayajña. And lastly the ceremony of Marriage, he has the privilege to perform. *Manu* says, 'He (Sudra) cannot be initiated with the sacred thread'. This was a serious prohibition, for in those days investiture with the sacred thread meant the beginning of the life of a student and the life of a student is ever connected with the growth of the mind. The consequence was, that, those among the Sudras who were, by nature, fitted to be benefited by instruction of any kind even to

a small degree, were disabled and intellectual stupor was the result. Some among the legislators of ancient India appear to have recognised the broad principle that intellectual advancement is the special province of nobody and that he whom nature fits for it should have every kind of encouragement given to him. Manu says, where there is no virtue or gain or where there is no prospect of a counter-balancing service, then knowledge should not be imparted, like a good seed in a barren soil. Wealth (honestly acquired), friends (relations), age, work and erudition (knowledge) which forms the fifth, these are the sources of honour, each succeeding one being more honourable than the one preceding it.....Grey hairs do not make an old man, an young man who has studied, the Devas designate him as really old. (Chap. II—186). Respectful, let him acquire an auspicious knowledge even from a Sūdra ; the highest virtue even from a Sudra." (Chap. II.—238). According to Yajñavalkya 'The grateful, the submissive, the intelligent, the pure, those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the good-natured, those who are clever in serving friends, those who distribute learning and riches are worthy of receiving religious instruction ? (Chap. I.—28). How far this wise rule of conduct worked to the benefit of the Sudra, we are not in a position to know. But, judging from the only prohibition, though severe, against a Sudra reciting a Vedic Mantra, such as the Gāyatri and his applying himself to Vedic study—offences criminally punishable with barbarous cruelty—it is reasonable to suppose that the Sudra who tried to acquire other branches of study, such as, purāṇas, literature, history and laws of human nature, were tolerated and perhaps encouraged. For one, to become 'a man of varied knowledge' he should acquire other sciences than the Vēda and Vēdāṅgas. Dakṣha has laid down, 'even if an inferior person studies and listens to it (Institutes of Dakṣha) reverentially, he comes by son, grandson, animals and fame.' (Chap. VII-53). Likhita mentioned two kinds of works. *Ishta* (religious rites) and *Purta* (such as digging of tanks etc.) and permitted him to perform the

latter only. Svāmi Vivekānaṇḍa gives a correct interpretation of the spirit of the Śāstra when he says, 'who told you (non-brāhmaṇ castes) to neglect spirituality and Sanskrit learning?' According to Vyāsa the Sūdra was entitled to practise religious rites, but he was not privileged to recite any Vedic Maṇtra, nor to pronounce the terms Svāha, Svādha, and Vashat. Manu denied him the privilege of instituting (Vedic) sacrifices, yet he was made to contribute, by force, to the completion of a sacrifice begun by a twice-born and nearing completion. 'In the event of there being a king, if a part of a religious sacrifice instituted.....by a Brāhmaṇa in special, stands unperformed for want of funds.....let him forcibly carry those articles from the house of a Sudra in the event of two or three limbs of his Kāmayājña (sacrifice instituted for the fruition of definite desire) standing unperformed.' (Chap. XI.—11-13.)

#### INTERMARRIAGES.

The question of intermarriages is now an all-absorbing topic. The Hon'ble. Mr. Bhupendra Nath Basu's Bill has placed the question prominently before the public. There is not an organ of importance in India which has not got something to say on the importance or otherwise of the Bill. But the question is not a new one, and the law-givers of ancient India, even before the time of Manu, were drawn, on account of the importance, to its solution. The marriage-ceremony had been a sacred thing with them as it is at present and the tie, once formed, remained with them indissoluble unless, under exceptional circumstances. They made a bold attempt to introduce intermarriage to a limited extent, and in spite of the prejudice that must have assailed the law-giver at every step, there is sufficient evidence in many of the Smṛitis for us to believe that the practice, severely restricted as it should have been, had been in force for several ages before it was allowed to fall into desuetude.

According to Manu the whole human race was divided into two—Āryan and the Non-Āryan. The Āryans were of four

castes and he laid down a broad principle which was to regulate the marital relationship that should subsist among the recognised castes. After weighing the relative merits of the paternal and maternal elements, he gave the superiority to the paternal element. "Several wise men assert the pre-eminence of the soil ; others, of the seed ; while some there are who speak of equal importance of both the seed and the soil. In such cases of conflicting opinions the following is the decision of law. Sown in a barren soil, a seed dies before sprouting, while a good field without seeds is but a hard fallow. Since through their excellent energies (Potency), seeds, cast in the wombs of beasts (by the holy sages), fructified in the shapes of human beings who became honoured and commendable Rishis in life, the seed is commended (as of greater importance in an act of fecundation)." (V. 70-72.). These are words of far-reaching wisdom against which the law-givers of whatever period had nothing to say and which they regarded as specially laid down for their guidance in legislating for the times in which they lived.

Manu also laid down a rule of progressive tendency with the eye of a far-sighted reformer. He authorized what was known as the attainment of a superior caste by members of an inferior caste or by children born of recognised intermarriages. It was possible for a Kshatriya like Visvāmitra to become a Braman, and the son of a Brāmaṇa by his Sudra wife could attain Brahminhood, under exceptional circumstances. "But, in each cycle of time, these men (*i.e.*, those born of parents belonging to the same caste or contrary), by dint of penitential austerities, and through the excellence of their paternal elements, acquire higher castes." (Chap. X—42). Of course, instances of such an elevation should have been very rare by its extraordinary nature. Manu also described the method in which the latter kind of elevation could take place. 'If the daughter of a Brāmaṇa by his Sudra wife is married to a Brāmaṇa, and the daughter of that union is again married to a Brāmaṇa, and so on, uninterruptedly, up to the seventh generation, in the female

line, then, at the seventh generation, the issue of such union is divested of its Parāsava caste and becomes a Brāmaṇa.' (Chap. X.—64). Yajñavalkya mentioned that 'The attainment of an excellent higher caste is known to take place in the seventh or the fifth yuga (cycle or birth). Such was the way in which the two of the earlier law-givers boldly endeavoured to provide for the elevation of the inferior castes. In our day Svāmi Vivekānanda has borne testimony to the transformation of the inferior castes into superior ones by some of the reformers of later days. He says, "And those great epoch-makers, Śaṅkarāchārya and others were great caste-makers. I cannot tell you all the wonderful things they manufactured and some of you might strongly resent to what I have to say. But in my travels and experiences, I have traced them out and most wonderful results I have arrived at. They would sometimes get whole hordes of Beluchis and make them Kshatriyas in one minute, whole hordes of fishermen and make them Brahmins in one minute. They were all Rishis and Sages and we have to bow down to their memory. Well, be you all Rishis and sages." The reforming principle which had been laid down by Manu was put into practice with such liberality by Śaṅkarāchārya and others and Svāmi Vivekananda's counsel of perfection 'Be you all Rishis and Sages' might as well serve as a watch-word to reformers of our own day.

The practice of taking Sudra wives by members of the twice-born was, undoubtedly, prevalent even in times before Manu, for he quoted some authorities who had mentioned it with their strong disapproval. That Manu tolerated it but desired to restrict it within narrower limits perhaps with a view to its final extinction by the low position he assigned to the Sudra wife in the family circle on any occasion of religious importance, will be clear from what he laid down for the guidance of the subsequent law-givers in marriages of this kind. 'A girl belonging to his own caste is recommended to a Brāmaṇa for holy wedlock; for desire, a wife he may take from any of three remaining castes, her precedence being according



to her caste. A Sūdra woman is the wife of a Sūdra: a Vaiśya can marry a Sūdra or a Vaiśya wife, a Kshatriya can take a Sūdra, a Vaiśya or Kshatriya wife; and a Brāmaṇa can marry a Sūdra, Vaiśya, Kshatriya or a Brāmaṇa wife. In no history or chronicles can be found that, even in time of distress, a Brāmaṇa or a Kshatriya has (lawfully) married a Sūdra wife. By marrying a low caste woman, through the intoxication of desire, a twice-born one degrades himself, with the nine generations of his progeny to the status of a Sūdra. He who marries a Sūdra woman becomes degraded. This is the opinion of Atri and of (Gautama) the son of Ūtathya. By visiting a Sūdra wife for the purpose of begetting offspring on her, a twice-born one becomes degraded. This is the opinion of Sanaka. The fathership of his Sūdra children degrades a twice-born one. This is the opinion of Brigu.....The oblations offered, by a twice-born one who is assisted by a Sūdra woman in the capacity of his principal married wife, in the rite of Pitri or Daiva Srādha ceremony, neither the manes nor the divinities partake of." (Manu Chap. III—12-18).

(To be continued.)

C. A. N.

### Some Sparks.

—Good thinking is the best exercise—

\* \* \*

Good thinking strengthens and prolongs life.

\* \* \*

Bad thinking wastes and destroys the *life-energy* i.e., vital force.

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## SERMONS IN STONES.

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In Vol. X., part III., of the *Epigraphica Indica*, Dr. E. Hultzsch gives the inscriptions found in the seven pagodas, with plates from inked estampages furnished by Rai Bahadur V. Venkayya. The inscriptions were published before by the learned Doctor in Vol. I., of *South Indian Inscriptions*, but these are published now with some improvements and some additions, and in the notes and introduction he has utilized some fresh materials which have accumulated since the time of the original publication. We give below the translation of the inscriptions in the Gaṇeśa Temple and Sāluvaṅguppam and another version of the first of these we published in Vol. III. p. 58 under the above heading.

### I.—INSCRIPTION AT THE GAṆEŚA TEMPLE MĀVALIVARAM:

*Verse 1.* Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires of men!

*Verse 2.* Let Him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Guṇabhājana), who is self-existent (Svastha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (*Parameśvara*)!

*Verse 3.* SRINIDHI bears on (*his*) head that Aja (Śiva), pressed by the weight of whose great toe, the Kailāśa (*mountain*) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

*Verse 4.* Let that SRIBHARA be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament!

*Verse 5.* King ATYANTAKĀMA, who has subdued the circle of (*his*) foes, is famed (*by the name of*) RANAJAYA;—he caused to be made this abode of Sambhu (Siva).

*Verse 6.* Let (Śiva) be victorious, who is (*both*) sentient (*and*) motionless (Sthānu), who is (*both*) undivided (*and*) the moon, who has (*both*) the nature of fire (*and*) a body of air, who is (*both*) terrible (Bhīma) (*and*) kind (Śiva), who is (*both*) beneficent (Śamkara) (*and*) the destroyer of Love!

*Verse 7.* Let TARUNĀNKURA be victorious, who is a king of kings (Rājarāja) (*but*) is not ugly (*like* Kuvera), who is an emperor, (*but*) does not distress people (*while* Viṣṇu is *both* Chakrabhrit *and* Janārdana), who is the lord of protectors (*and*) independent (Svastha), (*while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses*)!

*Verse 8. f.* Just as in a large lake, filled with water *which is fit* for bathing, *and* covered with various lotus-flowers, handsome Śamkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantaṭkāma, who deprives (*his*) enemies of (*their*) pride, who is receptacle of wealth (SRINIDHI) who possesses the charm of Love (Kāmarāga), (*and*) who assiduously worships Hara (Śiva).

*Verse 10.* He, desiring (*to attain*) the glory of Śamkara (Śiva), caused to be made this lofty dwelling-house of Dhurjati (Śiva) in order (*to procure*) the fulfilment of (*their*) desires to (*his*) subjects.

*Verse 11.* Six times cursed be those in whose hearts does not dwell Rudra (Śiva), the deliverer from the walking on the evil path!

## II. (SALUVANGUPPAM)

*Verse 1 f.* Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śamkara (Siva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright

jewels—of the glorious ATYANTAKĀMA who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrinidhi), who possesses the charm of Love (*Kāmarūga*) (*and*) who assiduously worships Hara (Śiva).

*Verse 3.* For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Sambhu (Siva), which resembles (*the mountains*) Kailāsa and Mandara.

*Verse 4.* Let that SRIBHARA be victorious for a long time, who bears Bhava (Siva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament !

*Verse 5.* ATIRANACHANDA, the lord of the rulers of the earth, made this (*temple called*) Atiraṇachandēśvara. Let Paśupati (Śiva), attended by the mountain-daughter (Pārvati), Guha Skanda and the demigods (Gaṇa), always take delight (*in residing*) here !

*Verse 6.* Let the eight-formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) ATIRANACHANDESVARA, which was caused to be built by him who, together with the name of ATIRANACHANDA, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (*and*) who is renowned by the name of Raṇajaya !

*Verse 7.* Who is able to master the music of Kālakāla, unless the performer (were) Bharata, Hari, Nārada, or Skanda?

THE EDITOR.

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## NANMĀLYĀR'S TIRUVIRUTTAM.

(Continued from page 30 of No. 1 Vol. XII.)

Verse 4. (*Tani-neñj'-am*).

**Heading.**—To bear the bruise unable, cries the lonely Bride.

**Text.**—My lonely heart, His very Bird ere now ta'en;  
For being carried to his cool—fine—Tuḷasi,  
We have not, therefore, here, another heart to spare;  
Does it behove thee, in this state, to rush within,  
O Breeze (— galled with the coolness of the Tuḷ'si which  
Adorns the crown of Him who sucked the treacherous—  
Ferocious—demon's nipple)! and toss our life?

**Explanation.**—1. Rev'lotion-led, our Seer, know'ng and loving  
the Lord,

To reach Him, eager grew, and, till reach, all else loathed.

2. Our Seer's heart's be'ng "lonely," indicates

That 'twas unique by being error-free;

For, as the Gītā says, "That great Soul is

The rarest of the rare, who, God *alone*

Regards as be'ng to him *all kinds of kin*;

Wisdom, thus ripe, being the fruit

Reached at the end of many a birth." (Gītā, 7. 19. = "Bahū-  
nām janman-ām ante," &c.)

3. "Ēre now" implies that, *from the first*, our Seer's heart,  
Thout wandering, became fixt in religion true.

4. The phrase—"His very bird"—shows that Rev'lotion  
points

To Him *alone*; Rev'lotion's sense, our Git gives thus:—

"From *all* the Vedas I alone am knowable" (Gītā 15. 15. =  
"Vedaiḥ cha sarvair Aham eva vedyah.")

5. "Bṛihad-rathantaras both, are thy wings!",

"Thou—Fine-winged Kerub art!", and sim'lar texts,

The Vedic character of this Bird show.

6. The phrase—"His very Bird"—with emphasis reveals  
That, on us, grace, e'en 'thout our seeking, operates.
7. The phrase—"path ta'en," hints that the dispossession be'ng  
Complete, the heart can't, e'en by *force*, be now ta'en back.  
"Thrice happy Saint,—(1) remote from haunts of ill,  
(2) Employed in hymn and (3) dispossessed of wil'!" [Bishop  
Ken's eulogy prefixed (in the Oxford Edn.) to Thomas à  
Kempis' Imitation of Christ.]
8. "For being carried to his cool—fine—Tulasi,  
We have not, therefore, here, another heart to spare;"  
That is, to souls of single aims,  
*One* love alone is possible;  
*Divided* love they never know.  
To our Loved-one, Rev'lution's our sole Guide;  
Addition of no worldly charms need we.
9. "His...Bird hath...ta'en; we have n't...another heart to  
spare."  
Souls who *first principles* have mastered first of all,  
E'er keep their faith intact, 'spite ev'ry change of scene.  
No new discov'ries, demonstrated truths disturb. ['It is  
possible,' says Hooker, 'that, by long circumduction from  
any one truth, all truth may be inferred' [either as its  
logical antecedent or as its logical consequent).—John-  
son's Life of Pope.]  
To grasp complete of any single truth, therefore,  
Succeed dev'lopments e'er, but recantations ne'er (*Vide*  
Gītā 7. 2. = *yajñātvā neha bhūyo' nyaj jñātavyam*  
*ava-śishyate.*")
10. "Does it behove thee, in this state, to rush within...?"  
Shows that remembrancers, though they  
Do not bring any knowledge new,  
*yet whet the appetite t' enjoy.*
11. The phrase—"galled with the coolness *et cet'ra*"—  
Shows that, of Him who 's as Foe-Curber charact 'rised,  
The (1) Saviourship, (2) Lordship, and (3) Loveliness, our  
Seer  
Can gather, even from the stirring of the Breeze.

12. The clause—"who sucked the treacherous—  
Ferocious—demon's nipple"—hints  
That, by God's Grace, become extinct  
The sensual lusts—gross bodies breed.
13. The phrase—"the Tul'si which adorns the crown"—  
Hints that God's Lordship is with *sweetness* linked.
14. The words—"Does it behove thee...O...to toss our life?"  
Hint that, however much remembrances may whet  
Souls' appetite t' enjoy, their operation 's vain  
Unless the Lord is pleased to expedite fruition,  
For, souls' fruition-spring 's *His* Sov'reign Grace alone.

*Verse 5. (Pani-p-p'iyatv'-āka).*

**Heading.**—Seeing the Bride paled by the Breeze,  
Her Female Friend gives vent to grief.

**Text**—The cool Breeze—whose apt function is coolness to cause—  
At *this* time and *this* place, having entirely changed  
Its cooling character, blows fire! The devious course  
Which, on this one occasion, hath been taken by  
Th' unchangeable prov'dence of th' Lord of Rain-cloud  
Hue,  
Seems, O! to have been caused by His wishing to rob  
The bloom of this wide-eyed Bride—who, with eyes that  
pour  
Tear-streams, as rain-clouds rain, His cool—fine—Tul'si  
seeks!

**Explanation**—1. That, as remembrances, external things,  
Unto our Seer, causes of pain became,  
His well-wishers began to understand.

2. The words—"whose...function is coolness to cause"—hint  
that  
Good souls should hold their *all* for others' benefit sole.  
(*Vide* "Parārthyam svam, etc". Memorial verse No. 1 to  
Psalm 3.)
3. The words—"at *this* time and *this* place...blows fire"—  
show that



- Those very things which pleasure add when the loved one  
's near,  
Add grief when the loved-one parts, hence seem, in nature  
changed ;  
Not lovers only, but their friends too be'ng thus grieved.
4. The words—"blows fire"—recall to mind the text which  
says :—  
"I'd rather live amidst encircling fires,  
Than live 'mong souls—(1) who loathe pond'ring the Lord,—  
(2) Whose comp'ny, hence, wounds like a piercing sword!"  
That is, discomfort's *maximum* to pious souls  
Ever results from such unwelcome company.
5. The words—"with eyes that pour tear-streams..."  
"This Bride" "His cool—fine Tuḷ'si seeks"—  
Show that the loved-one's charm, transcendent quite,  
The lover's body shatters into shreds.
6. "This wide-eyed" Bride's "eyes"... pour tear-streams.  
As rain-clouds rain," that is to say,  
Her wisdom, clouded is by love. (Cp. Psalm 24, Decad  
4, v. 3.)
7. "To rob the bloom," that is, t' extinguish e'en  
That trait which is souls' most appropriate mark.
8. The words—"the devious course *et cetera*"—show that  
Lovers, in their delirium, suspect e'en God ; (Cp. the ex-  
pression: "Ati-snehaḥ pāpa-śaṅkī.")  
Not stopping with the suspicion that outward things'  
Nature and even their own essence are reversed!

Verse 6. (*Tadāu' i-y-a-v-amb' um.*)

**Heading.**—The Bridegroom's outburst of wonder  
On see'ng the beauty of the Bride.  
(Saints are as "Bridegroom" here conceived.)

**Text.**—Although this be a female form,  
And 's like a climbing flower-plant,  
And works with bows and arrows\* which

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\* The "bows" are the brows, and the "arrows" are the glances.

Include not e'en *one* broken bow  
 Or e'en *one* non-straight arrow vain ;  
 It is the God—death\*—carrying out  
 The bidding of the god of love  
 Sacred to Him who, curbing sin,  
 Rides finely on the Bird of Speed  
 (With Doctrine and Discipline wings)!  
 All in this world—who this form see !  
 Use ye all means to save your lives !

**Explanation**—1. Finding—how, from the first, our Seer grew  
 great and famed,

In Godly love, His Godly Friends their glee express.

2. She 's "like a *climbing* flower-plant,"  
 Yet "works with bows and arrows which  
 Include not e'en *one* broken bow.  
 Or e'en *one* non-straight arrow vain."—

- (1) That 's, while he, like a climbing plant which needs be'ng  
 propped,

Obey'ng with perfect resignation, leans on God ;

- (2) Our Seer's ken—arrow-like—its object penetrates ;

- (3) The sources of his knowledge make it radiate,  
 As bows propel their arrows t' wards a giv'n point.

- (4) As "all ken—not show'ng God—is ta'en as ignorance"  
 (Vishṇu Purāṇa, — "Taj-jñānamajñānam ato'nyad uktam").  
 Vain knowledge hath with "non-straight arrow" been  
 compared.

- (5) Like "broken bow" is th' ev'dence which  
 By stronger ev'dence is o'erthrown.

- (6) (a) Vain-knowledge and (b) false ev'dence be'ng eschewed,  
 Our Seer's ken solely reaches th' Lord of Bliss," (*vide*  
 Psalm 1, v. 97.)

(b) And grounds this faith on th' Vēdas' ev'dence bright.  
 (See Psalm 24, Decad 1, v. 9.)

3. Our Seer's knowledge being sound thus perfectly,  
 Made him give his love to the Lord—revealed and served

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\* The agent of unerring—indefeasible aim.

By th' Ved-Bird - whose career is indefeasible ;  
 (1) Eternity, (2) Inartificialness, *these* be'ng  
 The wings of this Bird,\* wherewith he destroys all foes,  
 That's, all who (1) Veds deny, or else (2) Veds mis-  
 construe.†

\* The following authority too let us note.—

" Just as with both wings only, birds fly in the air,  
 Souls, with (1) Ved-Doctrine and (2) Ved-Discipline, reach Heav'n."  
 (= " Ubhābhyām eva," &c.)

† Our Doḍḍaiyārya's or " Great Teacher's " Hymn to God—

Adored in Kāñchi under th' Name of " King of Kings," (Deva-  
 Rāja ")

Develops, in its Verse Four, this thought finely thus :—

" Methinks, the Kerub, prominently holding up  
 The lotus-like Feet of the universal Sire—

(1) Which, by the Vedānts, nought else, can be known,  
 (2) Which Systems' (a) Regents and (b) Dissolvers, and  
 (c) All Sub-lords, hold to be what they should e'er adore ;  
 Makes proclamation in such words as follow here .—

' Hear ye, all men ! *these* are what you should e'er adore !' Cp. the  
 following passage in G. U. Pope's Tiruvāçagam, p. xxxii ;—" They (the  
 Chidambaram Temple-devotees) then in a body go to the sage (Maṇikka-  
 vāçagar), and ask him to give them an authoritative exposition of the  
 meaning of the whole " (of his " thousand verses without a flaw "). In  
 answer he bids them follow him, and, proceeding to the Golden Court,  
 points to the image of the God, adding, ' the Lord of the assembly Him-  
 self (Sabhāpati) is the meaning ; ' and then disappears, melting into the  
 image of his Master. The devotees return to their resting-places with joy  
 and thanksgiving. Comp. Lyric I. 91. &c.

' .....Adoring ever, Thee they name,

Whom words declare not ; then ! Beneath Thy Sacred Feet  
 They Learn The Meaning of Their Song."

Our Sage Yāmunāchārya was, by his Guru, shown the Feet of the  
 Lord as manifest in Śrīraṅgam, in a similar manner

Cp. too :—

" My refuse make I th' Lord of Bliss—

Whom (1) Vedas' Ends reveal, (2) Śrī-Bhāshya proves,  
 (3) Heart-lotus meditates, and (4) Raṅgam's Blest

Temple to all eyes exhibits ! (Verse 6 in the opening of the Śrūta-  
 pra'āsika or standard commentary on our Śrī-Bhāshya.)

7. The words—" 'Tis the god—death"—show that our Seer,  
Killing all straying, doth convert all souls.
8. "Use ye"—who this form see," "all means to save your  
lives!"  
That 's, "our Seer will teach you—your life 's, not *your's*  
but *God's*,"  
Selfish disobedience being all straying's root.
9. The words—" *all* in this world," show that  
His (1) *city*, (2) *country* (3) *world*, *all* are  
Being brought within our Seer's pow'r. (*Vide* Psalm 24,  
Decad 57, v. 2.)

(*To be continued.*)

A. G.

### FIND YOUR WORK.

When you have found your place you will be happy in it—contented, joyful, cheerful, energetic. The days will be all too short for you. Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work ; will say "Amen" to your occupation. There will be no protest anywhere in your nature.

You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker ; because, whatever your occupation or profession you will be an artist instead of an artisan.

You will not apologise because you are not this or that, because you will have found your place and will be satisfied.

You will feel yourself growing in your work and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in it.

Life will be a glory, not a grind—"Success Magazine."

—*The Herald of the Golden Age.*

## VĀYU-SAMHITA.

(Continued from page 21 of No. 1 Vol. XII.)

64. From the various members of his body were generated all the huge animals, the Yakshas, the Piśāchas, and Gandharvas and the Apsaragaṇas.

65 to 67. Men, beings akin to men, the demons, the birds, the beasts and the reptiles—indeed all things, mobile and

65 to 67. Saint Haradatta says: इच्छानुरूपमनुयान्तिपुराकृतानि, our actions done in previous births are in this birth transformed into tendencies or inclinations or propensities. The blessed author of the Bhagavad Gita says: यद्यवापिस्मरन्भावत्यजन्ति अन्तेकलेखं तंतमेवैतिकौन्तेय सदातद्भावभाविताः—“With whatsoever form of thought a man gives up his body in his last moments, he attains to such and such being saturated with them” and the Brahma Sūtra says the same thing. व्यतिरेकस्तद्भावभावित्वात् ननुउपलब्धिवत् (3rd Adhyāya—3rd pada—52). There is no religion on the face of the earth which hints not at this aspect of the soul, and no moral treatise which neglects it. “Always join the society of good men and shun the society of the vicious,” is the burden-song of every preacher. Sage Tiruvaḷḷuvar again lays stress on this particular aspect of the soul. “மாந்தர்க்கினத்தியல்பதாரு மறிவு” and the Tamil poets say “நல்லாரைக் காண்பதுவு நன்றே, நலமிக்க நல்லார் சொற் கேட்பதுவு நன்றே etc.” and not content with proposing, they further advise us also to shun the society of the vicious. “தீயாரைக் காண்பதுவுக் தீதே etc.” All our Saints pray for mingling in the Society of the Godly “அடியார் நடுவுள்ளிருக்கும் அருணைப்புரியாய்.” “அடியாருறவும் அரன்பூசை நேசமு மன்றிப்படிமீதில் வேறுகாதோ.”

“நிஞ்சேரடியார் தஞ்சேரடியார்க்

கடிமை பூண்டு நெடுநாட் பழகி

முடிவே யாக்கையொடு புடைபட்டொழியியவர்

காற்றலை யேவென்னாய்த் தலையேற்றுக

கண்டதுகாணி னல்லதொன் றுண்டோ மற்றெனக்குன்னதுபிதிதே.”

In such exultation would Saint Paṭṭinattār sing the praises of the Godly-in-Spirit! Why? What religious preacher or moralist is there in the whole world who does not dwell on this aspect of the soul, be he

immobile—take after their production to such actions to which they were habituated in former existences. These actions, harmful or harmless, virtuous or vicious, true or untrue also

an Advaitin, a Dvaitin or a Viśiṣṭādvaitin, a Christian, a Mahommedan or a Buddhist, a utilitarian or a positivist? Says Mr. Mahommed Alexander Russel, an American Moslem, "Man is a creature of habit and as a rule when he once drops into a groove he rarely gets out of it without an unusual effort," and thus advocates the daily five-times prayer. Let us observe nature. Why should man love his body, his wife, his children, his house, his country, his religion—perhaps without being specially conscious of it? Why should a Vaiṣṇava naturally have an affection for Vaiṣṇavam? Why should the patriot love his country? Why should a master insist on his servant obeying his orders? Why should what is called "prestige" be upheld? Why are all these thousand and one things which are of daily occurrence found to exist? Or, again why should the drunkard swallow bottles after bottles, though he sees with his eyes the ruin of his family, the wretched state of his careworn wife and his famishing children; or again, why should even animals, birds and reptiles seek the society of their own class; why should the calf find its own mother-cow amidst a herd of cows; why should pigs grunt on seeing another pig; or why should a dog bark on seeing another dog? This applies to all animated beings on earth—be they men or lower animals. There is also the doctrine that man reaps as he sows, which is true in the physical, moral and spiritual worlds. Again the Vêda says: "ब्रह्मविद्ब्रह्मैवभवति The Knower of Brahman becomes Brahma" "असन्नवसभवति असन्नवैतिवदे चेत्—अस्तिब्रह्मेतिचंद्रेदसन्तमेनंततोविदुः".

He becomes *asat*, if he takes Brahman as *asat*. If he says that Brahman exists, then the wise know him also as *sat*. Why all these things? Is there no philosophy underlying this universal phenomenon, this universal (not simply national, sectional, tribal, individual trait but universal) aspect in whatever condition the soul is—whether in *Bandha* or *Mukti*, whether in *Kēvala*, *Sakala* or *Suddha avasthas*. Yes there is a philosophy—a very deep philosophy underlying this. The soul is, *சார்ந்ததன் உண்ணம்* or *Tadbhāvabhāvi*, as our text puts it. Even men of those religions that do not acknowledge in theory the truth that the soul is *Tadbhāva bhāvi* on a mere maudlin sentimentalism, "my religion says not so," my reputed *Āchārya* said not so," have to acknowledge the truth of it when they see face to face the full effect of it in the working of the practical world with such unerring aim in all things great and small. Indeed it is the soul's



reach them, being constantly thought about by them (persons). Therefore such and such an action creates in him a taste for it.

69. Brahma himself established varieties among the Mahā-bhūtas (Fire, Air, Earth, Water, Ether) and among the Indri-yārthas (Śabda, Sparśa, Rūpa, Rasa and Gandha) and in the means for the attainment of Mukti.

70. This Grand-father of all beings gave only such names and such forms to these things, produced out of Moolaprakṛti as they are described in the Vedas.

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'nature of becoming that to which it is attached', that gives meaning to life. The law of karma, the law of Dhyāna or Meditation and the law of Righteousness—indeed all education and culture—become intelligible to us only in the light of this theory. This central Vedic doctrine is the only key, to unlock the mysteries connected with God and soul, life and death. But for this Law, there need be no efforts on our part to develop righteousness, or to become divine. Hid this grain of truth in heaps of chaff, like theories, you will never be able to find solutions to grave problems which involve the eternal welfare of man. Of what avail are theories which never hit at the truth, but on the other hand make confusion worse confounded. As a result of revolting against God's truth, many of us are driven to the necessity of accepting anything and every thing as plausible explanations, for instance—many of us are asked to accept "that the world does not exist" as an explanation for the existence of the world—" and this goes by the high-sounding name of Vivarta-Vāda. That the soul becomes that to which it is attached, is a theory that is accepted by all systems of philosophy whose aim is to solve life. The Sāṅkhya, the yōga, the Pañcharātra—all accept this. "Rajaputravat" is a Sāṅkhya sūtra; and in the Chhāndogya, the soul is likened unto a traveller, whose eyes are blindfolded and who has lost his way. So far as one can see, it is only the Saiva Siddhānti, or rather, the Siddhānti, that asserts the truth of it at all times, whether in Kūvala, Sakala or Suddha, whether in Bandha or Mukti. Here it is taught as an article of faith—that the soul is neither God nor devil neither Brahma nor Avidyā, neither Māla nor Siva, but that it, when attached to Avidyā, is seen as Avidyā and, when attached to Siva, shines as Siva, without at the same time losing its personality, अविनाशित्वान् "Avināśitvāt", as the Vēda says: "Vinasam Avyayasyasya Nakaschit kartum Arhati" विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति, as the Gītā says.

71. To those that awoke after this long night, He gave only such names and forms by which they were distinguished before, as the Rishis approved and as designated in the Vedas.

72. Just as the very same characteristics of the seasons (Rithus) are seen to recur in rotation, so also the same characteristics of the yugas recur, during the recurrence of the Yugas.

73. Thus, the projection of the world by Brahma from the Prakṛiti i. e., the development from Mahat to Viśeṣha, (from Buddhi to Earth) is the natural transformation of Prakṛiti.

74. This Brahma, the all-seeing, roams about in his true color in the Brahma-Vana which shines with the sun and the moon, which is ornamented with the planets and the stars, the rivers and the ocean, the mountains and the varieties of beautiful cities and numerous countries.

75 to 77. The primeval tree of Brahma is produced out of the seed of Avyakta, watered by the Grace of Īśvara, and its

71. The Pralaya is here denoted as night and creation, as the dawn of a day. One is a king, a minister, or a poet, is fat, or lean, is fair or dark, not during their sleep but only on their awaking. Just, on awaking from sleep the king goes to the assembly, the wood-cutter to the wood, the school-boy to the school etc., so the souls also continue in the thoughts and actions of their previous births. The real drift of the question is that nothing is done with a hurry, all on a sudden, without order or plan, in an unnatural hap-hazard manner.

75 to 77. In the Rig-Veda Samhitā itself, this tree of life is mentioned. It is also so characterised in the Assyrian brick tablets recently unearthed, wherefrom the Hebrews have borrowed their theory of creation and the tree of the knowledge of good and bad. The Hebrew story is only an adaptation of the Rig Vedic tree in part and is wanting in much of the imagery of the Rig Veda. The metaphor is complete in the Rig Veda and more forcibly appeals to reason. That there can be no actual "tree of the knowledge of good and evil"—needs no saying. If the tree thus stands metaphorically, for the evolution of the cosmos, for the purpose of enabling the soul to work out its salvation, how are its component parts, such as the root, the trunk, the branches, the

trunk is Buddhi, its cavities are the Indriyas and its branches spread everywhere along with its twigs of Viśeshas (Sabda etc.)

twigs, treated in the Hebrew Mythology? If that tree has borne fruits, who taste of them? We require "birds" to taste of them, to complete the figure of speech begun already. The Hebrew legend is silent upon this point. In the Rig Veda two birds are said to perch in the same tree and one of them is said to taste the fruits thereof :

द्वामृणामयुजासखाया समानवृक्षं परिपस्वजते ।  
तयोरन्यः पिप्पलं स्वाद्वय नश्चन्नन्योऽभिचाकशीति ।  
यत्रामृणोऽमृतस्य भागमनिमेषं वि दधाभिस्वरान्ति ।  
इनाविश्वस्य भुवनस्य गोपाः समाधीरः पाकमत्राविशे ।  
यस्मिन् वृक्षे मध्वदः सुगर्णानि विशन्ते सुवते चाधिविशे ।  
तस्येदाहुः पिप्पलं स्वाद्वय तत्रोन्नतश्चः पितरं न वेद ।  
यद्वायत्रेऽभिगायत्रमाहितं त्रैष्टुभाद्वा त्रैष्टुभं न रक्षत ।  
यद्वा जगज्जगत्याहितं पदं यऽइत्तद्विदुस्तेऽमृतत्वमानशुः ।

(Rig Veda 1st Mandala 22nd Anuvāka.)

That the Jiva is so meant in the symbology of one of the birds, is plain from the very mantras that follow, as such :

जीवोमृतस्य चरति स्वधाभिगमयामर्त्येनासयोनिः ।

and, that the Amṛitatva or the Bliss of the Immortality is the goal of all its trials, is also plainly stated. The other bird is the Lord who is in this same anuvāka also mentioned as the One Sat (Ekam Sat Viprā Bahudhā Vadanti एकं सद्विप्रा बहुधा वदन्ति which text closely follows the above quotations), and as the Father (पिता). He is ever united to the soul as its contained (Vyāpaka) and His abode is the Paramavyōma or the Chit-Ākāś.

ऋचोऽअक्षरे परमेव्यो मन्यस्मिन्देवाऽधिविश्वे निषेदुः ।

and this Paramavyōma is but His own inseparable glory—the Chit-Śakti known as Gauri.

गौरीर्भिमायसलिलानि तक्षयेकपदीद्विपदीसाचतुष्पदी ।

अष्टापदी तत्र पदीय भूवृषी सहस्राक्षराय मन्त्राय न—

ततः समुद्राऽअर्धविक्षरन्त तेन जीवन्ति तत्रोद्देशश्च तसः ।

ततः क्षरन्क्षरं तद्विश्वमुपजीवति ।

and in and through this Paramavyōma or Chit-Śakti, the Universe becomes enlivened. Thus in the Rig-Vedic tree, the soul is the bird that

It shines with the flowers of Dharma and Adharma and bears fruits of Sukha and Duḥkha. This tree is the resort of the birds (souls) for their livelihood.

...eats of the fruit of good and evil (Sukha and Duḥkha). In the Hindu symbology the spiritual darkness covering the soul is sometimes represented as a serpent, whereas, in the Hebrew's adaptation of the Rig Veda tree, everything is distorted.

The statement that the Brahmins are born from the face, the Kshatriyas from the shoulders, the Vaisyas from the thighs, and the Sūdras from the feet taken along with the previous statements that the Sun and the Moon form the eyes, and the quarters the ears, is simply allegorical and bespeaks the high value which the ancients had for spirituality, in preference to earthly possessions, to the craze for temporal power and wealth, which are the besetting sins of modern civilization of the West, which the east wants blindly to follow; and to which are due many of the evils of the present day, such as anarchy, etc., which menace the safety of humanity. If only people had this high ideal before them, many of the evils wherefrom modern society tremble would vanish away from the earth. That the system of caste, as it now obtains, was never conceived of in the ancient times, needs no saying. Otherwise, how are we to account for the irreligious and the blaspheming among the so-called high-caste ranks and the really pious among others to whom we, in the pride of our intellect, are prone to assign a lower position? But, taking all things into consideration, as Svāmi Vivekānanda observes, the higher castes have always been changing their attitude towards the other castes, though gradually, and the really pious in the lower ranks have been acknowledged, not only as equals but also as superiors. Even now the Brāhmin always stands for spiritual purity and he has been held up as an ideal. If not directly, at least indirectly, he has been for the good. To imitate a Brahmin means, bathing in the rivers, praying to God, speaking truth, abstaining from flesh-eating and eschewing alcohol and caring more for spiritual welfare. The Smṛiti-writers have always been relaxing the rigidity of the rules and were always ready to meet the other half-way, if the latter only cared to rise above the flesh.

Thus ends chapter X of the first part of the Vāyu Samhitā.

(To be continued.)

A. R.

## SAINT PAVANANDI. CRITIC AND TEACHER.\*

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The devotion of the Jains to the enrichment and extension of Tamil Literature cannot be overrated. Among their immortal works may be mentioned the *Nannūl*, composed by the Jain ascetic, Pavaṇaṇḍi of Janakapuram, about Conjeveram, at the request of Siya Ganga, a tributary prince under Kulottuṅgachōla III. Though based on Tolkāppiyam, the oldest Tamil grammar extant, and though the prefatory lines refer to the work having been perfected in all its five parts of letters, words, matter, prosody and rhetoric, the renowned and most popular work of the ascetic treats of the first two sections alone; and whatever be the fate of the other three parts devoured by time or by white ants, the fragment shows what a clear thinker, analyst and systematiser the author was and how the lapse of seven centuries has not robbed it of a tithe of its original freshness and charm. The exordium to this excellent treatise affords materials to us wherewith to form a true estimate of the sage in his double capacity of critic and teacher.

As a critic he has laid down canons of criticism which, examined under the search-light of modern works on the subject, are a medley of processes of thought and diction but, looked at with the spectacles of seven hundred years ago, speaks volumes of the author's keen judgment and judicious selection of materials. According to him a classic is god-given or god-inspired, supplemental or derivative; and a supplemental classic is marked off from the derivative by the degree and extent of their divergence from the original in respect of subject-matter and treatment. If the divergence be small and in minor matters, it is called supplemental; if large and in important items, it is known as derivative classic. But both supplemental and derivative classics are bound to quote the textual sūtras without garbling or mutilation. Every classic is intended to teach virtue, wealth, pleasure and bliss, and to embody one of the seven objects contemplated by the author. It is the critic's first function to see if the composer of a classical work has fallen in or out with the long-established truths or doctrines, or accepted and rejected

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them in part, or refuted them, or has established a brand-new truth, or has, in cases of dilemma, when doctors disagreed, embraced a cause most convincing to him or has picked holes in the writings of others, or has expounded his own view of a matter independent of the light shed upon it by others. After he has made out the *motif* or the rationale of a classic the critic then begins to sit in judgment upon it with a view to display its beauties and to ferret out its flaws, and demonstrates that his function is not, as it is popularly imagined, one-sided, viz., the detection of weak points, but two-sided, discovering faults and excellences alike. The faults that an expert eye lights upon in examining a new work as it does upon specks in precious gems, are ten in number. Excessive brevity leads to obscurity. Diffuseness is its antepodes. Frequent repetitions induce disgust and tediousness. Inconsistency is flat contradiction. Impurity consists in the use of foreign, slang, vulgar or provincial terms in a dignified composition. Ambiguity leaves the mind in doubt as to meaning. Verbosity is applied to a collection of words full of sound and fury and signifying nothing. Digression is a disproportionate expansion of a subordinate idea which distracts the mind from the main topic. By languid close is meant the gradual weakening of the strength in thought and expression as the work comes to a close. Pleonasm is a redundant use of words which needs to be lopped off. A good classic must then shun these faults: over-brevity, diffuseness, iteration, inconsistency, impurity, ambiguity, verbosity, digression, flagging, pleonasm; and it must possess the ten beauties enumerated below: perspicuity, interest, exquisite expression, depth, good mapping of the subject, systematic ordering of the topics, pregnant significance, conformity with good usage, choice-illustrations. The critic's next function is to examine the use or employment of the *yuktis* or devices, which are thirty-two as mentioned in the *Nannūl*. These include the afore-mentioned seven topics, ten faults and ten beauties, to which are added five points anew. The theme must be stated at the outset. The old and archaic things must be brushed off and new ones espoused. Testimony and authority must be relied on. Reference must be made, prospective and retrospective. Relevancy and cogency must be demonstrated. All these thirty-two devices were pressed into service in the composition of a memorable work, and the *sūtras* of which it consisted required commentaries or *bhāṣyas* on account of their laconism. Since the *bhāṣyas* often formed part and parcel of old classics and were classics in themselves, the critic was enjoined the additional duty of pronouncing



his opinion and passing his Judgment on the worth of the commentaries in respect of each of their fourteen characteristics *viz.* pure text, purport, construing, word-meaning, paraphrasing, citing parallel passages, questioning, answering queries, adding fresh explanatory matter, free exposition, the relevancy of the sūtras comprising chapters or sections, giving the meaning boldly in doubtful cases, the result of this, and quoting authority. If the commentaries comprise a few of these points, as purport, lexicon, illustration and catechism, they are called *Kandikais* or brief *bhāshyas*; if they exemplify all and are lucid in their exposition, they are known as elaborate or diffuse *bhāshyas* or *Viruthis*.

The Pedagogics of Pavaṇandhi fall into two main divisions, (a) the qualifications of the teacher and the qualities of the pupil, and (b) how to teach and to learn. A teacher, according to the sage, must be a man of high birth. Those that have risen from the ranks have generally none of the ring of magnanimity and broad-mindedness; and however high their intellectual culture, the narrowness of their heart peeps out at times and tinges all their sayings and doings. He must have a rich endowment of good-will and mercy and patience. Where these virtues are wanting, the schoolmasters are the veritable brethren of Mr. Squeers in Dicken's *Nicholas Nickleby*, and their schools are none other than *Do-the-boys-halls*. Where love rules, the rod has no place. The impatience of modern teacher is much to be regretted, and the deterioration in the quality of the present-day-product is due to the lack of this essential element of success. Good temper counts more than intellectual equipment, and a knowledge of the ways of the world is a necessary supplement and corrective to the bookish or ideal view of life and its doings. It is a common reproach that the Schoolmaster is an unpractical man. The prince of dramatists and the prince of novelists have not spared him. A teacher must be in touch with everything that goes on in the world and is expected to be a walking cyclopedia. A clouded mind is worse than a vacant brain. Above all a teacher must have faith in God, respect himself, and command the respect of the world. Lack of self-respect leads to loss of public esteem, and the status of the teacher has gone down for lack of *Busbyism*.† Pavaṇandhi has compared a teacher to the earth, a mountain, a balance, and a flower. Like the earth, his knowledge must

† Dr. "Richard Busby" (1606-1695), the most famous of English Schoolmasters, was appointed Headmaster of Westminster School in 1640, and discharged the duties of his office until his death. He is the type of pedagogues alike for learning, assiduity and the application of the birch. As a most successful teacher for over

be wide and deep and solid, his patience exemplary, and his teaching productive. Like the mountain, his intellectual wealth must be inexhaustible and varied, his eminence conspicuous and unassailable, and his generosity disinterested and unrequitable. Like the balance, he must resolve doubts, be true, just and impartial to all. Like the flower, he must draw the world to himself by his personal fascination, amiable manners, and *sine qua non* character. The saint deprecates incommunicativeness, meanness, deceit, envy, avarice, intimidation on the part of a teacher and likens such an incompetent teacher to a pot of marbles, a rough palmyra, a cotton-stuffed Demi-John, and a slanting cocoanut tree. The *immethodical* teacher is like a jar of marbles and works without a plan. The *inaccessible* teacher is like the rough-barked palmyra whose fruit cannot be reached unless it drops of itself. The *imperfect* teacher is like the Demi-John, hard to put in and hard to take out. The *negligent* teacher, like the slanting cocoanut palm, helps strangers and not his own benefactors. A good teacher selects a suitable place, chooses a fit hour, invokes god on a *dais*, and imparts his knowledge in a clear and methodical manner, amiably, willingly and directly with a due regard to the capacity of the learner. The learner may be his own son, the son of his *Guru*, a prince, one who will pay well, or who will be serviceable to him in the years to come, or who is very intelligent. Learners are of three orders. The wranglers or the topmen are discriminative like the swan and reflective like the cow. The optimes or middling class are receptive like the sand and unoriginal in their talk like the parrot. The wooden spoons or the lowest resemble cracked pots that let out everything, are capricious like goats, muddling like buffaloes, and retentive of dregs like the ghee-strainers. The Saint proceeds to tell us who are unfit to learn and to whom no instruction should be imparted. They are the lazy, the sleepy, the indigent, the tipsy, the conceited, the dull-headed, the lusty, the sickly, the thievish, the sulky, the despondent, the cruel, the vile, and the lying. The reclamation of these unworthies is engaging the attention of the modern educators and statesmen; and as there is a soul of goodness in things evil, the good points in them must be taken advantage

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half a century, he fired up the greatest number of learned scholars that ever adorned any age or nation. Once when the Sovereign of the land paid a visit to his school, Dr. Busby took his Majesty over the class-rooms with his hat on, and when he was asked how he had dared to neglect that politeness which was due to kings, he replied that he was the monarch of his realm and that within the four corners of his little kingdom, his pupils should not know that there was a greater man than he.

of and improved lest they be damned as irretrievables and incurables. According to the Saint, punctual attendance, willing, cheerful, and implicit obedience, thirst for knowledge, mental concentration, a ready ear, an eager mind, and a retentive memory are the distinguishing marks of good pupils, which he calls their duties.

The next section of his *Pedagogics* deals with the methods of study. Every careful student aims at a mastery of the usages of the language he learns, revises and re-revises what he has learnt, digests and assimilates what he has received, repairs to his master to clear his doubts and to bring on what is sublime, seeks the society of enlightened men, and discusses with them what he takes to be difficult or knotty or intricate. A study of the usages is of greater importance than the parrot-like learning of words and their meanings. Constant revision has a fixative value and facilitates clearer understanding. By going to the master often, the pupil gains opportunities to know at first-hand what is to be learnt in cases of doubt and difficulty and to revive in his mind what has passed into the limbo of things forgotten. Digestion and assimilation are operations as essential to the health of the mind as they are to bodily health. Undigested or ill digested crudities breed diseases. To be in constant touch with learned men is a way of adding to and improving one's stock, and to debate and discuss with them clarifies one's powers of understanding and makes things, otherwise formidable, very easy to learn and to keep. No pupil can attain perfection by merely sitting at the feet of his *Guru* and gleaning his sapience. He must supplement what he has gathered from his teacher by moving in learned societies and when he turns out a teacher his progress approaches completion, and when he makes a *debut* on a public platform he becomes perfect in thought, word and action. Such a perfect scholar has the greatest respect for his master, follows him like his shadow, does whatever pleases him, and lives a virtuous life.

Thus, I have run over Saint Pavanandhi's art of criticism and his pedagogy pointing out *en route* that his critical canons are a jumble of the fundamental processes of composition, and that his pedagogy, bearing as it does all the marks of imperfection of the age in which he lived, offer some good points and happy suggestions to the modern thoughtful Educationist who is bent on revolutionising the current system of godless or irreverent Education and who hopes to plant in its place a system of body-and soul-saving learning with the hearty Co-operation of apt, disinterested, and self-sacrificing teachers and docile, attentive and reverent pupils.

M. S. P.

### **The Śaiva Siddhanta Mahā Samājam.**

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We have much pleasure in announcing that we have made our Journal the Organ of the Śaiva Siddhanta Mahā Samājam. This is the only Journal devoted to the furtherance of Śaiva Religion and the exposition of the Śivādvaita Siddhanta Philosophy. It is gratifying to note that many sister Śaiva Siddhanta Sabhās are established throughout this presidency. It would be difficult to start an organ for each of the Sabhās. The Śaiva Siddhanta Mahā Samājam has secured our Journal as its organ without any financial stress. Hence it is an incumbent duty on the part of every Sabhā to subscribe for our Journal. We also request the various Secretaries of the Sabhās to send the proceedings and report of their work done. This would enable people to understand the spread and progress of our Religion and its work. This would also enable us to compare the work of other Sabhās and thus there would be a stimulus for better work.

Every Sabhā should consider this Journal as its own and try to improve it and support it. By so doing they would advance our common Religion, Śaivism. "The Trumpet Call" published in June No. pp. 570, 571 is only an appeal for the cooperation and united work in this direction.

Om! Śivam! Śānti.

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### **THE "ĀGAMIC BUREAU" NOTES.**

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The attention of the legislators in India is now being directed to a solution of the several questions, arising out of the manifold social evils that are now arresting the progress of Indians. In any kind of legislation, conservative element is to be reckoned with, and unless the need for a particular reform is specially urgent and awakens the public opinion to such an extent, that the conservative forces yield, there is no probability of any reform being carried out. Especially, is this the case in a country like India where religion plays such a great part in the social life of the people. Orthodoxy is a powerful factor and every piece of social legislation has got to encounter much opposition from it, in spite of the forces that are working for progress in these modern days.



The first of a series of articles under the heading "Indian Law and English Legislation" from the pen of The Hon'ble Mr. Justice Sankaran Nair has now appeared and it is a remarkable contribution to the literature on social questions in India. In it he has forcibly pointed out the difficulties that the reformers overcame in the past before any measure for social amelioration was undertaken and legalised by the Government of India, and the opposition that is in store for all such measures in the future from orthodoxy. The rulers, ever since the days of E. I. Company, rather moved hesitatingly and slowly in the matter of social legislation, and some of the social evils were so glaring and revolting to modern notions of humanity that they were, in spite of their policy of non-interference in matters of religion, obliged to consent to legislate for the removal of some of them. In the Act for the Abolition of Sati which suppressed the burning or burying alive of widows, in the Widow-Remarriage Act which legalised the remarriage of widows, in the Converts' Disabilities Act in which it "was determined to enforce freedom of conscience as a fundamental principle of British Government," there was the Government's interference in Indian social legislation, and though the orthodox party presented many obstacles in the name of religion, these measures became law and are now in full force. But when the Age of Consent Act "by which it was made a crime for a husband to cohabit with a wife below twelve years of age" was passed, many Indians of eminence and culture headed the opposition. "It aroused a storm of opposition, unprecedented and larger in volume than any previous measure of social progress.....It may be stated as certain that if the Government could have had any idea of the volume and strength of the opposition they were about to arouse, they would not have embarked on the measure at all, and the proof is, that, since then, they have not ventured upon any measure opposed to orthodox religious sentiment and have steadily refused their consent to any private member bringing forward any bill to alter Hindu Law....." Hence orthodoxy is a force which cannot be ignored. In the interests of social legislation it is necessary to disarm it. But how to do it, is a problem for the reformer to solve. Fortunately for social reform there are several forces that are working in favour of it.

Translations of the sacred texts are now made available for the reader through the exertions of learned scholars, and "earnest inquirers undertook a fresh examination of their sacred writings, to ascertain whether the law, as generally understood, was really that, inculcated by the spirit or even the letter of the sacred books.... A very considerable number of Indians are now satisfied that a true interpretation of the Sāstras leaves ample room for the removal of almost all the obstacles that stand in the way of reforming Indian society." Orthodoxy bases its hostile criticism on some of the texts in the Smritis and if it is pointed out that, in the cases of intermarriages, inter-dining, abolition of sub-castes, widow-remarriage and every social evil that is now obstructing, the spirit of the Sāstras, if rightly interpreted, is broad enough to admit every reasonable reform, we touch on the weak side of orthodoxy. Members of the priestly castes are now freely accepting situations in the various departments of material life, even though such acceptance is not ordinarily sanctioned by religion. This also is another check on orthodoxy. Foreign travel is also doing its work of expanding the mental vision of the members of the privileged castes. Lastly, there is 'the renaissance caused by the conflict of Eastern and Western civilisations', working for the removal of the social evils. All these are having their influence felt slowly, yet steadily, on the course of social legislation and there is every reason to believe that, in time to come, Orthodoxy will have much of its present vigour for opposition lost.

But as things stand at present, there is much need for social legislation in certain respects. "Freedom of conscience" is a principle of modern growth and is conceded in the case of the Converts' Disabilities Act. It is now necessary, as in the case of Mr. Basu's Bill, to extend its application to other measures. Mr. Basu's Bill enables members of the various castes to intermarry according to their conscience and allows their children to inherit the paternal property. It does not at all interfere with the religious scruples of the orthodox and it is doing but bare justice in the case of those for whom the Bill was intended. To say that we are fond of over-legislation is not saying the right thing. Wherever legislation is necessary



it must be undertaken even though the measure is needed to do justice to a few. There is a limit to which orthodoxy can reasonably go, and if it chooses to be particularly unreasonable, without considering the inconvenience which its attitude is likely to cause, justice cannot be refused at its instance. And the social injustice under which the Hindu community is laid up is summed up in these words: "A Hindu may feel that the injunctions of the Sāstras are to be disregarded, that they are tyrannical and breed misery; but he is bound to follow them. If he disregards them, he may find that his wife is only a concubine in a court of law and his children are all bastards without civil rights."

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Through the kindness of Mr. Moti Lal Ghose, we have received a copy of *The Hindu Spiritual Magazine* for July. It is a monthly devoted to spiritual culture and contains much interesting matter. The topics are well-chosen and are in conformity with the object which the magazine intends to achieve. The July Number begins with the article 'The Wizard of Kathiawad.' The Wizard is one, Mahommed Che, who is credited with the performance of several mystic phenomena by an eye-witness. This was the way in which he is reported to have stopped a running train: "The train in question was some distance off, coming towards them. Mahommed Che promptly held up his hand, and the train slowed up and stopped! Everybody was dumb-founded and could hardly believe that the thing had taken place. After a period of wonderment and breathless excitement, the juggler said 'shall I send it on now?' Being told to do so he held up his hand again and motioned the train to go on, which it promptly did." In 'A family seance' an account is given, of how a father whose excessive fondness for his departed son enabled him to communicate with the spirit of his dead son by means of the Planchette. The article on 'Haṭa-Yōga' deals with the performance of Prāṇayāma as necessary to secure concentration of mind. In it the several stages of Prāṇayāma such as, inspiration, quiescence, expiration are described with the warning that they should be practised with great care. In 'Theory and Practice of Tantra,' Tantra is explained as an amplification of the Vedic teaching in its practical form and is regarded as setting

before us the various stages which lead us to Divine union. It aims at securing harmony which is happiness and lays down mental discipline as necessary for spiritual initiation. 'Dr. Hyslop's New Medium' is an extract in which an attempt has been made to explain scientifically 'the possibility of applying a spiritistic theory to explain the facts.' The notes are well-written and devoted to an exposition of some of the questions bearing on Spiritualism "which has not only brought the knowledge of immortality to us but also the truth of our re-union in the other world." The Ceremony of Coronation is explained spiritually thus: "If any monarch have been brought truly into tune with the infinite at the solemnity of a Coronation, it was surely King George and Queen Mary as they reverently fulfilled all that was required of them." The number befittingly ends with a quotation from 'Light': "We cordially endorse the claims of India as the birth place of much occult knowledge. We owe a great deal to the meditative and introspective attitude of the Oriental races, if only as a corrective to the rampant materialism of the Western world." The magazine can be had at an annual subscription of Rs. 6. We commend it to the kind attention of the public.

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*The Dawn* for August contains a thoughtful article on 'Ideals Behind the Moslem University Movement'. It is a valuable contribution to the literature on the several educational movements in India. Owing to the separateness which forms a striking feature of the Moslem educational movement, it is now time for thinking Indians to consider how far the movement would hamper or facilitate the growth of a common Indian Nationality. The article, at the cost of some repetition, puts the ideals which have influenced the Mahomedan leaders of thought, ever since the movement was started, in unmistakable terms, quotes largely from the utterances of those responsible for the movement, in confirmation of its exposition, and endeavours to show distinctly the impracticable side of the ideals. The central ideal is the evolution of a Political Confraternity of Muslim peoples, throughout the world, bound by one common faith. For this, a type of spirit and character, distinct from those of other Indian types, should be

built. In order to bring this about, a special university with schools and colleges having residential quarters and giving both secular and religious instruction is necessary.\* Hence the formation of a separate policy of Moslem system of education. This was the idea with which the School at Aligarh was started which has subsequently been developed into a College. Such a scheme, as has rightly been contended, is open to two objections. In the first place a university cannot be constructed on the basis of one single institution. There must be a net work of schools and colleges spread throughout the country, owned by Muslims, controlled by them and giving that sort of education which is specially suited to the needs of their community. It is also necessary, in the infant stage and in consideration of their well-known backwardness in education, that their educational institutions should be affiliated to the existing Indian Universities. When a sufficient number will have been built up, it will be time for them to think of the formation of a separate Moslem university. The rule 'Have any number' which is applicable to schools intended to give Primary Education, if made free and compulsory, cannot be of utility in the case of universities which are of very slow growth. In the second place, the creation of a distinct Moslem Spirit in India is positively detrimental to the growth of a Common Indian Nationality. Whatever conduces to the retardation of a Common Indian sentiment, should be discouraged in the interests of peace and progress of India. Separateness has its advantages, even in the infancy of any movement, only so far as it is helpful to the growth of a spirit of discipline and organisation for common good. Situated as our Moslem brethren are, a separate spirit in them, in all their movements, is not a desirable thing and it is unfortunate that some of the Moslem leaders should give the authority of their name to the cry 'Moslem first and everything after'. It is for the future to decide whether the ideal of a political Islamic confraternity remain a mere ideal or will become realized. It was only in mediæval ages that the Moslems had a worldwide empire and thus the idea of common fraternity is mediæval in spirit. But Western thought has grown on the ruins of whatever was best in mediæval times and has given rise to the Spirit of Nationalism which is now

influencing the destinies of the Western, as well as a few of the Eastern, nations. A combination between the two is thus seemingly impracticable and we have no hesitation in welcoming the conclusion, "Yes, it is permissible for us to inquire whether they ever hope to succeed in combining the modern spirit of the West with the mediæval Islamic Spirit, in an age of progressive thought and under the ægis of a university conducted on Western lines." We have much pleasure in commending this article to the kind perusal of the thoughtful public.

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Mr. Montague, in his remarkable speech, has dealt with Indian affairs broadly, in their political, economic and social aspects. In his view, some of the social conditions, as obtaining in India at the present moment, are not at all, what they ought to be, inasmuch as they obstruct progress on the lines of modern growth. For, he says: "But I wish to suggest to the leaders of Hindu thought that they might, if they thought fit, look carefully into certain of their institutions and consider whether they are compatible with modern social conditions and modern industrial progress. Of the 220,000,000 of the Hindu population, 53,000,000 form what are known as the Depressed classes, who are regarded by the higher castes as untouchables. There are 9,000,000 girl-wives between the ages of one and 15, of whom 2,500,000 are under 11, and there are 400,000 girl-widows forbidden to remarry. It is the first point that I wish to emphasize, because it is here in particular, that I cannot help feeling that Hindu social conditions hamper, to some extent, modern development, both industrial and political." In the above passage he has hinted at some of the burning social questions of the day, such as the elevation of the depressed classes, the early marriages and the widow-remarriage, and evidently means that, unless the Indian leaders turn their attention to a solution of their social problems and make their social position sound and durable, not only is 'modern development both industrial and political' impracticable, but the progress that has, till now, been made will fail of its entire fruition. And that is the answer, one would think, for the criticism, raised against Mr. Basu's Bill by some of our orthodox countrymen!

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THE  
LIGHT OF TRUTH  
OR THE  
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XII. MADRAS, SEPTEMBER, 1911. No. 3.

PURA-NĀNŪRU.

(Continued from page 54 of Vol. XII. No. 2.)

பாண்டியன் கருங்கை யொள்வாட் பெரும்பெயர் வழுதியை  
இரும்பிடர்த்தலையார் பாடியது.  
உவவுமதி யுருவி னோங்கல் வெண்குடை  
கிலவுக்கடல் வரைப்பின் மண்ணக தீழற்ற  
வேம முரசு மிழுமென முழங்க  
தேமி யுய்த்த கேள் நெஞ்சிற்  
நவிரா விகைக் கவுரியர் மருக! \*  
செயிர்தீர் கற்பிற் சேயிழை கணவ!  
பொன்னோடைப் புகரணிதுதற்  
துன்னருத்திறற் கமழ்கடா அத்  
தெயிலு படையாக வெயிற்கத விடா அக்  
கயிறுபிணிக் கொண்ட கவிழ்மணி மருங்கிற்  
பெருங்கை யானையிரும் பிடர்த்தலை யிருந்து  
மருந்தில் கூற்றத் தருந்தொழில் சாயாக்  
கருங்கை யொள்வாட் பெரும்பெயர் வழுதி!  
நிலம் பெயரினு சின்சொற்பெயரல்  
பொலங்கழற்காற் புலர்சாந்தின்

\* Obs, மருகன் son-in-law ; here one of the race.

Note குரு makes here கவுரியர் for Kavarasa.

தவிதா—ஒழியாத unfailing generosity.

சுதை = சொடை, உண்மை cf. 6, 8, 99. (டொன்) cf. 54, 7. சூதையும்.



விலக்ககன்ற விபன்மார்பி!  
 ஜூரில்ல வுபவரிப  
 நீரில்ல நீனிடைய  
 பார்வ விருக்கைக் கண்கண் னோக்கிற்  
 செத்தொடை பிழையா வன்க னூடவ  
 சம்புட வீழ்த்தோர் வம்பப் பதுக்கைத்  
 திருத்துகிறை வனாவாய்ப் பருத்திருந் துயவு  
 முன்ன மரத்த துன்னருங் கவலை  
 தின்னசை வேட்கையி னிரவலர் வருவதை  
 முன்ன முகத்தி னுணர்ந்தவ  
 நின்மை தீர்த்தல் வன்மை யானே! (3)

*To the Pāṇḍiyan Karuṇ-kai Oṭṭāḷ Perum-Peyar Vaḷuthi  
 by Irum-Piḍar-Talaiyūr.*

O kinsman o the *Kauriyar*, unfailing in their gifts,  
 who dost with loving heart the sceptre wield! <sup>1</sup>  
 Thy canopy is like the Moon at full,  
 and shades the Earth, whose boundary is the ever-biding Sea.  
 Thy guardian war-drum sounds aloud its warning note. <sup>2</sup>  
 Thy queen, in virtue spotless, gleams with jewels bright.  
 Great Pāṇḍiyan Lord! thy hand is strong; thy sword is  
 sharp!  
 To wage Death's work, with wounds that none can cure  
 thou ridest forth on elephant, of mighty-trunk  
 and powerful neck, that wears the golden frontlet,  
 on whose brow are seen the spots of strength.  
 Whose tusks with mighty power the fortress gates burst  
 through,  
 and on whose sides the bell upturned is tied with cords. <sup>3</sup>

<sup>1</sup> *Kauriyar* = Pāṇḍiyan is a mythic title of the ancestors of the kings of Madura. See S. Kuru, *Kauriya*.

<sup>2</sup> See முரசம். All 4 are here brought in.

<sup>3</sup> The stereotyped description of the war-elephant is here worthy of note: (Comp. carefully every passage under ஆனை, யானை, கனிது and கயம்)

(1) On its brow is a golden frontlet with its master's emblem;

(2) The juice that exudes from the orifices in its forehead, when the animal is wild with rage, leave stains which show its strength;



Though Earth should change its place, thy word abides !<sup>a</sup>  
 Thy foot the golden badge of bravery bears.  
 Thy chest expanded is with fragrant *Santhal* smear'd !—  
 See ! how they come from far to ask thine aid,<sup>b</sup>  
 thro' desert-wilds where are no homes of men,  
 through perils hard to 'scape, lands where no water is,  
 where cruel plunderers, from unerring bow  
 send forth the deadly arrow aimed from afar.  
 Many have fallen there. Mark well the mound  
 that marks their grave ! Where on the "Omen-tree"<sup>c</sup>  
 the vulture sits with ebon wing and curved beak  
 and guards the dreaded parting of the ways.  
 'Tis thus they come who seek thine aid ; and ere they speak  
 thou in their faces dost their wants discern.<sup>d</sup>  
 And thou their need art strong to satisfy !<sup>e</sup>

(3) With its tusks it digs its way through every obstacle ;

(4) A bell is strapped round its middle, whose sound inspires fear.  
 (கவியு as in sounding.)

(5) On its neck just above its trunk sits the warrior king, whose  
 gleaming sword effects remediless destruction. This is a summary  
 of the description here.

This refers to his vow not to return till his enemies are slain. See  
 வஞ்சனம். P. P. iii. 12 iv. 9.

<sup>a</sup> The description of the weary and perilous journey of the mendicants  
 is worth careful study.

The way the suppliants have to come to seek assistance from the  
 king is long dreary and dangerous. Wild plunderers lie in wait with bent  
 bows and sharp arrows taking unerring aim. There is the heap of stones  
 beneath the tree called the 'Omen-tree,' so sad are the scenes it has  
 witnessed. It is at the meeting of two ways by which the weary travellers  
 are seen by their ambushed foes. The vulture on the tree expects its  
 prey. P. P. i. 10.

<sup>b</sup> For the "Omen-tree" See P. P. Ch. 1, 4, 5. x, 4 (243).

<sup>c</sup> The king needs not to be told the suppliants' wants. (Compare  
 Kura] Ch. lxxi.)

<sup>d</sup> See K. 1063.

(To be continued.)

G. U. P.

## ATHARVASIRA UPANISHAT. §

Om. Once upon a time the Dévas resorted to the world of Bliss (Kailāsa); and the Dévas addressed Rudra thus, "who are you?"

2. He replied: "I alone was in the beginning; I am now; and will be in the future. There is none but me."

3. He spread out himself and pervaded all the quarters.

4. (He said): "I am eternal and non-eternal, I am Brahmā, I am eastern and western quarters, south and north, up and down, the quarters and cross quarters, I am man and otherwise, woman, I am Gāyatri, Sāvitrī, Sarasvatī, Trishṭup, Jagatī, and Anushṭup, I am the metre, I am Gārhapatya, Dakṣiṇa and Āhavanīya fires, I am truth, I am the Cow (the Cow of plenty) Gaurī, the first born, superior and best, I am Water and Light, I am the Rik, Yajus, Sāman, and Atharvāṅgīrasa, I am perishable and imperishable, I am to be protected and kept in secrecy, I am the forest, I am the lotus (universe), I am pure, top, centre, out-side and front, and I am the light which is in ten quarters and otherwise." I alone exist. All are equal to me.

5. He who knows me knows all the Dévas.

6. I nourish the earth through the light of the Sun, (according to a commentator, I perpetuate creation through man and woman), preserve the Brāhmins by Brāhmanic glory, the oblations by ghee &c, the life by life-giving energy, the truth by truth, and Dharma by Dharma.

7. Next, the Dévas did not see Rudra in his own glory. They thought to meditate upon Rudra, and began to praise Him with uplifted hands.

8. Om. ‡ He who is Rudra is verily the Lord; He who is Brahmā, Bhūh, Bhuvah, and Suvah. Salutation to Him over and over, who is the head (Svāhā or the fourth)! Om, O goal of humanity, Thou art mukti-formed.

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§ This is 22nd in order of the 108 Upanishats.

‡ Each hymn is called a mantra. There are 34 hymns here given, representing, according to a commentator the Trayambaka mantra.

9. He who is Rudra is verily the Lord ; He who is Viṣṇu is verily
10. He who is Mahēśvara is verily the Lord. [the Lord.
11. He who is Umā is verily the Lord.
12. He who is Vinayaka is verily the Lord.
13. He who is Skanda is verily the Lord.
14. He who is Indra is verily the Lord.
15. He who is Agni is verily the Lord.
16. He who is Bhūh is verily the Lord.
17. He who is Bhuvah is verily the Lord.
18. He who is Suvah, is verily the Lord.
19. He who is Mahah, is verily the Lord.
20. He who is Jana is verily the Lord.
21. He who is Tapah is verily the Lord.
22. He who is Satyam is verily the Lord.
23. He who is Earth is verily the Lord.
24. He who is Water is verily the Lord.
25. He who is Light is verily the Lord.
26. He who is Air is verily the Lord.
27. He who is Ether is verily the Lord.
28. He who is the Sun is verily the Lord.
29. He who is Moon is verily the Lord.
30. He who is Stars is verily the Lord.
31. He who is Eight Grahas is verily the Lord.
32. He who is Prāṇa is verily the Lord.
33. He who is Kāla is verily the Lord.
34. He who is Yama is verily the Lord.
35. He who is Mṛitya is verily the Lord.
36. He who is Immortality is verily the Lord.
37. He who is that which is past, present and future is verily the
38. He who is the Viśvam is verily the Lord. [Lord.
39. He who is the Whole is verily the Lord.
40. He who is All is verily the Lord.
41. He who is Truth is verily the Lord.
42. Om. Thou art the first Bhūh, the second Bhuvah, third Suvah, and the last head (Svābā or Turiya). O goal of humanity, O, Om, Thou art many-formed.
43. Thou Brahman art one, two (manifested and unmanifested), and three (the three guṇas). Thou art the zenith and nadir. Thou art

tranquility, nourishment, and contentment. Thou art that which is given in the form of oblations, and otherwise, yes and no ; gift and deed, and superiority and their respective negatives. Thou art the resting place." ‡

44. We drank the Sōma Juice (we realised Sōma as being Śiva with Umā) and became immortal. We reached the Light and knew the Dēvas. What injury, indeed the enemies (evil passions, etc.), will do us, or what pain will they give to us, who have neither to receive nor reject anything?

45. Adoration over and over, to that great consumer devourer and involver, who with his own light makes the subtle syllable (om) which is the friend of all the worlds, and which has Prajāpati as its presiding deity, who (receives) the unthinkable person (Jīva), who is the part of Iśa, by the difficult path (Jñāna-mārga) the Vāyu (Linga Sāstra) by Vāyu (Bhakti, path, and the Sōma (actions) by Sōma (by the path of action).

46. All the Dēvas are in the heart. The Prāṇas (Senses) are established in the heart. Thou art even dwelling in the heart. Thou art transcending the three states of consciousness.

47. In its (heart) left is the head (northern path), in its right is the leg (Southern path).

48. That which is in the left is Om. The Om is Praṇava. This is All-Pervading ; it is Infinite ; it is called Tāra ; this is Sūkshama (subtle) ; the same is Sukla (white). This is Vaidyuta (brilliant) ; that which is brilliant is the Supreme Brahman.

49. He is one. He is only one Rudra. He is Isāna. He is Lord (Bhagavān). Mahēśvara and Mahādēva.

50. Next, why is it called Om? As by mere recitation, it leads to the higher regions the whole body, it is called Om.

51. Next, why is it named Praṇava? As by mere recitation, it bestows on the Brāhmins (the fruit of the study) of Rik, Yajus, Sāman, and Atharvāṅgīrasa mantras, and the Brāhminic lustre in sacrifices, it is named Praṇava.

52. Next, why is it called All Pervading (Sarvavyāpi)? Because by mere recitation, it makes the aspirant Omnipresent. Like the oil in the oil-seed, pervading through all this, it, the peaceful Om, remains mingled and inter-mingled together.

‡ According to the commentator Narayana, the hymns are 32. Sankarānanda counts 34. The old Telugu edition, which I follow for translation, has 36 hymns.

53. Next, why is it Infinite? Because the mere recitation of it, makes the reciter feel neither beginning, nor end, or up and down, nor across.

54. Next, why is it named Tāra? The mere recitation of it enables one to transcend the great four of the transmigratory life consisting of conception, birth, old age and death.

55. Next, why is it called Sūkshma? Because, by mere recitation, the aspirant becomes very minute, dwelling in all the bodies.

56. Next, why is it named Sukla? Because, by its recitation, one depresses and exhausts (his passions).

57. Next, why is it Vaidyuta? Because, a mere recitation of it, illuminates his whole body which is in great darkness.

58. Next, why is it called the Supreme Brahman? The mere recitation of it makes him great.

59. Next, why is He one? Because He alone uplifts all the worlds, always creates, preserves and destroys them.

60. Next, why is He called one Rudra? (In reply to this a mantra is quoted). "Rudra alone exists and there is no second. He rules over all these worlds, possessed of creative and preservative powers. Having created the whole universe, He protects it. At the end, He destroys the same. O men, He remains inwards." Therefore He is called only one Rudra.

61. Next, why is He called Isāna? Because He rules over all the worlds, possessed of all supreme energies of power and rulership. (To support this a hymn is quoted here). "We approach thee, O Mighty One, with salutations, like the calves before milching. O Light, Thou art the ruler of the movable as well as of immovable ones. Thou art the light of the heaven." Hence Isāna.

62. Next, why is He called Bhagavān (Lord)? Because He sees all things (directly) and also causes one to see the knowledge of Ātman and leads one to Yōga.

63. Next, why is He called Mahēsvara? Because he devours all the worlds. He always creates, preserves and destroys them.

64. Next, why is He called Mahādēva? Having given up all activities, He shines in His great glory of Ātma-jñāna-yōga. Hence Mahādēva. Thus is the mystery of Rudra.

65. (There are two more hymns). "This Deity is verily in all sides. He was born at first. He is in the womb of all. He is indeed born. He is going to take birth. The All-Formed One, O men, remains inward"

66. "He has eyes on all sides, faces, hands and feet everywhere. The one Deity, having created the earth and heaven, keeps them in balance by two hands (virtue and vice) and by wings (five elements)"

67. This (Om) is to be worshipped. It has the spoken states (Parā, Paśyanti, Madhyamā and Vaikhari). One should grasp the spirit of them.

68. This path is wide-open. By this northern path, Dēvas, Rishis and the Pitris reach the supreme seat, the goal,

69. To the wise men, who realise the Deity in Ātman, who are as minute as the end of the hair, in the centre of the heart, who are omniscient the best and all, is the eternal tranquility, and not to others.

70. One should meditate upon Him, who alone presides over each and every womb and by whom all the fivefold world is pervaded through, who is the Lord, the Divine Person, and who is the revered Om; and he attains perfect peace.

71. The characteristics of the mind is to be found inside of the senses. In the mind are anger, desire, and forbearance. By rooting out the desire, which is the cause of all diversities, one should stop the Buddhi in Rudra diligently.

72. All declare, every one should become one with Rudra.

73. One should reach Rudra, by *Tapas* (meditation), who is Eternal, Ancient, and the Giver of foods and strength.

74. The following is called Pāśupata vow. "Agni is Bhasma (fire is the holy ashes). Vāyu is Bhasma. The water is Bhasma. The Earth is Bhasma. The Ether is Bhasma. All this is Bhasma. And mind and all the senses are Bhasma." By this hymn taking the holy ashes, mixing them with water, one should besmear himself all over. One should observe this vow called Pāśupata for the sake of getting rid of the noose (Pāśa) of the Paśus (ignorant souls).

75. The Brāhmin who studies this Atharvaśiras daily is purified from (the sin of not observing the worship of the) Fire, from Vāyu, from the Sun and the Moon, from Truth, and he is purified from all (the sins). He gets the virtue of having bathed in all the holy waters. He attains the fruit of studying all the Vēdas. He gets the effect of observing all the Vedic vows. He becomes known to all the Dēvas. He gets the result of performing all Yajñas and Kratus; and of repeating Itihāsa, Purāṇa and Rudras (Rudrādhyāya, five Indra and five jabala upanishats) one hundred



thousand times ; of repeating Gāyatri one hundred thousand times ; and of repeating Praṇava ten thousand times. He purifies his ten past and ten future generations. He purifies all whom he sees. Thus says the Lord Atharvasiras, Atharvaśiras.

76. Once recited, one becomes pure holy and skilful. Twice repeated, he gets the seat of Gaṇapati. Thrice repeated, he enters the Deity himself. Om ! Truth.

77. " Let the adoration be to that Rudra who is in the fire, water, who has entered into herbs and creepers and who has created all this universe." (It is a mantra).

78. (The definition of the Atharvasiras is given here). Atharva, leaving out his heart and head and going beyond the top of the head, proclaimed this (indicating he found out this while he is at the end of Nāda). "The breath of Atharvasiras which is the sheath of the Deity is the protector (of the Devotees). Let the breath of him protect (our) wealth, food and mind, wealth, food and mind, (repetition indicates the end of the book) ; knowledge, food and mind, knowledge, food and mind ; Salvation, food and mind, Salvation, food and mind."

79. Om ! Truth. Thus ends the Upanishat.

R. A. S.

### Keep Yourself Young.

Mentally see yourself at your prime at eighty. Think of yourself constantly as being a young man at ninety. Mentally see yourself growing stronger in body and more brilliant in mind all along the years up to the century mark. Look forward to such a future, and give conscious thought, every hour, to the expectation of such a future. Mentally see yourself moving with the spirit of progress up to the century mark ; and see nothing but Progress in your self, in your life, in your work, in everything contained in your world. You will thus train all the forces of your system, conscious and sub-conscious, to build for you that splendid future of mind and body that you have in view.

C. B. LARSON.—*The Herald of the Golden Age.*

## TURIYA—THE THEORY OF GOD.\*

It is a well-known fact that God, the Highest Principle postulated in the Śuddhādvaita Śaiva Siddhānta School, transcends the Trimūrtis, Brahma, Viṣṇu, Rudra or for the matter of that, the Pañchakartas Brahma, Viṣṇu, Rudra, Mahēśvara and Sadāśiva or beings even beyond. That is to say, God is Turiya, which means, in the Vedic or Upanishatic terminology, not simply the "fourth" but something more. The word is solely applicable to God *as he stands in relation to the Universe composed of matter and souls*—a relation in virtue of which He, transcending all tattvas (matter and matter-clad souls), yet animates them, giving to the world a moral significance and an ethical value quite in harmony with the gradual unfoldment of the spiritual consciousness of man. The Vāyu-Samhitā thus defines the Turiya :

अध्वतीति तुरीयाख्यं निर्वाणं परमपदम् ।

That Supreme Position of final beauty which eternally transcends all Adhvas is called Turiyam. The Uttara Gitā says :

तुर्यचतुर्यातीतं च शिवस्थानमनामयम् ।

"The unailing abode of Śiva is called Turiya and it transcends even this," and the author of திருக்களிற்றுப்படியார் describes God as "தூரியங்கடந்த கடந்த்தோகையுடனென்றும், பிரியாதே நிற்கின்ற பெம்மான்". The Lord is ever inseparably associated with His shining consort who transcends the Turiya. In the Tiruvuṇḍiār, the Saint Uyyavaṇḍār has "தூரியங்கடந்த இத்தொண்டர்", "the sages who have transcended the Turiyam," and the commentator on this explains it as follows: "பிருதிவி முதலாக நாத மீறான தத்துவங்களையும் பஞ்சமலங்களையும் அருளாலே கண்டு தன்னை தரிசித்து, தன்னையும் பொருளல்லவென்று கண்டு திருவடியிலே பொருந்தி நிற் கத்தக்க திருவடியார்" "Those saints who take their hold on the Sacred Feet of the Lord by knowing by the Lord's Grace all tattvas from the Earth to Nada and the five Malas, knowing their true nature that they are not the Supreme Principle." Thus it is clear that God is Turiya, that His actions are Turiya and that His saints too are longing for the attainment of this

\* A paper read before the Śaiva Siddhānta Conference at Chidambaram, 1907.—Ed. L. T.

Turiya position by ascending through the ladders of the tattvas.

We shall now show that there is a constant relation between Turiya or the unknown transcending Principle and the three known things which are within the range of the Pañchakṛityas of the Lord. In the Taittiriya Upanishat-Śikshāvalli, we are told that there are three things in one set and there is also a fourth thing which governs, agitates, or animates the said three things.

मूर्ध्वस्तुवरितिवा एतास्तिष्ठोव्याहृतयः ।  
तासामुहस्मेतां चतुर्थीमाहाचमस्यप्रवेदयते ।  
महइतितद्ब्रह्म स आत्मा अंगान्यन्यादेवताः ।

Here is a connotation of three things with the appellation respectively of Bhūḥ, Bhuvah, and Suvaḥ. A fourth is denoted by the word Maha, which means Lustre, or glory. By this word Maha, the Supreme Brahma is denoted, while the three known things denoted by the Bhūḥ, Bhuvah, and Suvaḥ are the Dēvas. Now the relation between the Brahma and the Dēvas is like that which subsists between the Ātmā or soul and the aṅgas or bodily organs. Is not the relation between the soul and the organs a unique one? The soul governs, agitates or animates the body; it fills the body; it appears as the body and yet it transcends them. Indeed it is vilakṣhaṇa or different from the body. Such is the relation between the Turiya Brahman and the three known things. The same Upanishat illustrates this by giving a few examples:

भूरितिवा अयं लोकः भुवइत्यन्तरिक्षं सुवरित्यसौलोकः ।  
—महइत्यादित्यः—आदित्येनवावसर्वे लोकामहीयन्ते ।

By Bhūḥ is denoted this world, by Bhuvah the antariksha, and by Suvaḥ the heavens. All these three are vivified by the glorious sun who is denoted by Maha:

भूरितिवा अग्निः भुवरितिवायुः सुवरित्यादित्यः महइतिचन्द्रमाः ।  
—चन्द्रमसावावसर्वाणि ज्योतीर्गुणमहीयन्ते ।

Agni is Bhūḥ, Vāyu is Bhuvah, Sun is Suvaḥ:—the Moon is Maha. By the Moon is vivified all jyōtis:

भूरितिवाकचः भुवइतिसामानि सुवरितियजूंषि ।  
—महइतिब्रह्म—ब्रह्मणावावसर्वे वेदामहीयन्ते ।

By Bhūḥ is Rik denoted, by Bhuvāḥ is denoted the Sāmans, and by Suvaḥ is denoted the Yajus. By Maha is denoted the Brahma (Prāṇava) and by Praṇava is glorified all Vēdas :

भूरितिप्राणः भुवइतिअपानः सुवरितिथ्यानः ।

महइत्यन्नं—अन्नेनवाचसर्वे प्राणामहीयन्ते ।

Praṇa is Bhūḥ. Apāna is Bhuvāḥ, and Vyāna is Suvaḥ. But Maha is Anna: by Anna is animated all these Prāṇas. In these sets of examples we are told that the things classified under Bhūḥ, Bhuvāḥ and Suvaḥ belong to one set, while that denoted by Maha is quite a different principle altogether. In these sets of examples though three vyāhrutis, three lōkas, and three prāṇas are mentioned, we must also include, in their respective groups, the four other vyāhrutis, the four other lōkas, and the two other Prāṇas; and what we must here bear in mind is the fact that the animating Principle in each group is quite different from the rest in each group, even as the Ātmā is quite different from the organs or Deha. It is this extended meaning that we should give to the "Turiya or Turiyātita, or Chaturtha or Chaturthātita". We will show that it is, in this sense, that these words are used in the Upanishats, Āgamas and their Upabrāhmaṇas the Purāṇas. Of all the Upanishats the Maṇḍūkya is the shortest and contains the gist of all truths. The past, present and future are classed under known things. The waking, dreaming and sleeping states are known things. The soul's states as Sthūlabhuk, Praviviktabhuk, and Ānandabhuk come under the category of known things. Indeed all the range of known things come under the one group, while the unknown belongs to the Fourth. With reference to the fourth this Upanishat has the following :

अदृष्टं, अव्यवहार्यं, अप्राप्तं, अलक्ष्यं, अचिन्त्यं अव्यपदेश्यं, ऐकाल्यप्रत्ययसारं, प्रपञ्चोपसृप्तं, ज्ञानं, त्रिवं, अद्वैतं, चतुर्थं, मन्यन्ते—स आत्मा स विज्ञेयः—

Here also the relation which the Most High bears towards the world is said to be the same as that which the soul bears towards the various bodies Sthūla, Sūkshma and Kāraṇa Śarīras. So the relation which God bears towards this Ātmā in its three stages as Viśva, Taijasa and Prajña, according as it occupies the Sthūla, Sūkshma, and Kāraṇa Śarīras, is the

same. Just as body cannot be mistaken for Ātmā or soul, so soul cannot be mistaken for God, for, as Ātmā itself vivifies the bodies, God vivifies the soul. The soul in its vyashti or individual condition obtains three designations according as it occupies the Sthūla, Sūkshma, or Kāraṇa Śarīras. In the Sthūla stage it is called Viśva or Vyavahārika, or Chidābhāsa. In the Sūkshma stage it is called Taijasa, Pratibhāsika or Svapnakalpita. In the Kāraṇa stage it is called Prajña, Paramārtika or Avichchinna. Of course Brahma or God is not merely different from all these but is their Inner-Governor. Similarly, the collective or Samashti soul obtains three appellations. When influencing the sthūla-body it is called Virāṭ, Vaiśvānara or Vairājasa, when influencing the Sūkshma-body it is called Hiraṇyagarbha, Sūtrātmā or Prāṇa and when influencing the Kāraṇa-body it is called Īśvara, the Antaryāmi or Avyāhruta. But God is none of these three Ātmās but is rather their Governor. Similarly God is neither the Trimūrtis Brahma, Viṣṇu or Rudra. He is rather their controller. Hence it is that the Maṇḍūkya śruti speaking of the Fourth has the following :

अमात्रतुर्यो अच्यवहार्यः प्रपञ्चोपशमः शिवो अद्वैतएवमोकार आत्मैवसंशस्ति आत्मनात्मानं  
The Fourth Immeasurable, Indescribable, the Resort of all worlds the Non-dual. Already we defined Turiya as :

अध्वातितंतुरीयाख्यं निर्वाणपरमंशम ।

that state which transcends all Adhvas is Turiya. But what are Adhvas ?

अध्वात्मकंतुलितं शिवविद्यात्मसंशितम् ।

The Adhvas are under the influence of Trimalas. They are six-fold of which the Tattvādhva itself is three fold composed of 5 Śiva tattvas, 7 Vidyā tattvas and 24 Ātma tattvas. Therefore neither matter, however finer in its higher planes it may be, nor matter clad-souls however exalted their position may be, cannot be Turiya, as the Trimalas bind them but the Turiya is He who transcends the Adhvas.

(To be continued.)

A. R.



## THE "DRAVIDIAN KINGDOMS." \*

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We have much pleasure in perusing the article above-mentioned written by the well-known authors whose opinions on any subject will be gratefully received by the Tamil public. They have evidently taken the greatest pains in distilling facts from fiction. The masterly way in which they have handled the subject in its epigraphical and archæological points of view is indeed admirable and in it we get a glimpse of our ancient kings in the most critical and scientific light.

The learned authors have made some conjectures regarding the origin of Pāṇḍiyans and their capital, but we regret that we are not given any clue as to the origin of the other two Tamilian kingdoms. We are furnished with the derivation of the words *Pāṇḍiya* and *Madura* which, with due deference to them, we have to dissent from. And nothing is suggested to us regarding the names of the other Tamilian kings and their capitals. The Chēra country is practically left out. The Chēras are referred to in our standard works as independent kings, and Kamban is said to have regarded them as having been superior even to Chōḷa in some respects. And it is an obvious fact that, during the age of Kamban, the three Tamilian monarchies were quite independent, none of them accepting any suzerain.

The records that are available in our literature from which we can roughly infer the history of our ancient and medieval Tamil kingdoms may be classed under three arbitrary divisions viz., those that relate to the Pāṇḍiyans, those that deal with Chōḷas and those that refer to Chēras. The first category is pretty large whereas under the second we possess only a sufficient number, and the third though we have only a few, has some good points for comparison. The cause of such a

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\* This is a review of the article "The Dravidian Kingdoms" in the *Tamilian Antiquary* No. 8.—Ed. L. T.



disparity is due to the physical and economic conditions of the countries. The Chêra kingdom consists mainly of mountainous tracts wherein there was a better scope for physical culture than for the intellectual. Unlike the Chôla and the Pāṇḍryan, there was ever in Chêra country a sort of struggle against nature. The power exercised by Chêras over their hilly tribes seems quite weak, and warfare with them was a matter of daily occurrence. Hence the Chêra Patrons of Literature were few and far between. So there is neither a regular chronicle nor any continuous tradition of literature in this Tamil kingdom. Yet we can gather here and there certain facts concerning Chêras.

The earliest Buddhistic reference to Chêras is available in *Maṇimêkhalai*. There we hear something of the once-renowned city of Vañji and the popular Chêra King Senkuṭṭuvan. Whatever may be the date of *Maṇimêkhalai*, and whether we are at one with Dr. Pope or not in that controversial matter, it is certain that at least in the first century B.C., Buddhism had considerable influence in the Chêra country. Again some decades after *Tiruvāçagam* we find there the predominance of Vaishṇavism. The traditions relating to the life “சேனாசேனா” Kulasekara Ālvār, show that his courtiers and advisers unsuccessfully attempted to get rid of the Vaishṇavites. Again two centuries later during the time of Sundaramūrti Nāyanār we hear of a Śaivite Chêra. These facts suggest that there was a conflict of religions even in this Tamilian Switzerland and Chêras, as a race, had no settled creed throughout.

Regarding the literature of the Chêra country we have not much which can be said to occupy an eminent position in the poetic sphere. Simplicity and straightforwardness seem to be the distinct characteristics of the whole Chêra Kingdom. If Ālvārs are the true representatives of their land of birth, certainly the characteristics of Kulasekarar apply to the whole Chêra country. Contrast his poetry in *Nālāyira Prabandham* with the musical and rhetorical devices of *Tirumalisai Ālvār*,

the philosophic poetry of Nammālvār and Tondaradippodi, and the æsthetic disquisitions of Āṇḍāl and Periyālvār, and you will find his poetry standing aloof from the rest by its simplicity of thought and sincerity of feeling.

The Chēra kingdom seems to be the earliest Tamiḻian kingdom in Southern India. There is some meaning in the compound-word "சேர சோழ பாண்டியர்," wherein *Chēra* happens to be the first word. In our language a certain method is always exhibited in the building of any compound word. Unlike European languages, we have not so much freedom of choice in Tamiḻ. A definite purpose always underlies any such action. In compound proper nouns of the Masculine gender in Tamiḻ, the first word represent the senior the succeeding words being juniors in order. The order is thus the only permutation permitted in literary use. For instance, we say சாமல்தமணர் and not லத்தமணசாமர். And a permutation like சோழ பாண்டிய சேரர், produces a jarring sensation in our ears.

It is probable that the earliest race of the Dravidian invaders from the South is Chēras who gave up sea-faring if any and preferred to lead a jungle-life. Perhaps the whole race was fond of Palmyra trees either on account of its juice or fruit being agreeable to the warriors throughout the Indian summer. In determining the origin and the unknown history of any royal race, the flag, the garland and other emblems handed down from generation to generation, are not factors that can be neglected.

It seems that in ancient days there were large tracts of land some hundreds of miles of Cape Comorin, the ancient abode of the Tamiḻians which we miss in our modern geography. We hear of at least three deluges before the fire of Madura spoken of in "the Chapter of the Anklet" (சிலப்பதிகாரம்). When they occurred and how much of the tracts was washed away and what still remains, remain yet to be discovered. But it is certain that three Tamiḻian races invaded the Southern India one after another. Chēras seemed to have occupied at first

some portion of Tinnevely and then, either owing to further inroads, or for love of adventures in more fertile regions, they seem to have traced their way safe into the hilly and forest regions of the Western Ghats, and subsequently kept themselves aloof, joining neither Chōlas nor Pāṇḍiyas. Perhaps this neutral nature brought them the name Chêrār, a corruption of the Tamil word *சேரார்* (Literally those that will not join). The main-root of the word Chêrar seems to be *சேர்*, (a pure Tamil word) though the latter half *அர்*, is capable of being interpreted in many ways. Whether it is a nickname or not, it is not unusual among the ancient tribes to declare their policy openly and assume names consistent with it for fear of their being attacked by their more powerful neighbouring tribes.

The literary lethargy of the Chêra Kingdom is perhaps due mainly to the fact that, unlike the Pāṇḍiyan, it had not civilised environments. Yet it was not wanting in its love for our literature. Poets like Kamban are allèged to have sought refuge in Chêra-court during their exile. But great poets preferred richer plains of Chōla or Pāṇḍiya. The reason seems to be that Chêras were not rich enough to bestow much wealth on poets and poetry. But deserving men were not neglected. Hence we find only a minor order of Paṇḍit-congregation in the Chêra Durbar, whose ambition was limited, caring more to learn what was created in the adjacent *Nāḍus*, than to create anything worth preserving. Owing to this we are disappointed even in the works that refer to Chêras to know that we are not able to trace any consistent history of their past.

*(To be continued.)*

E. N. T.

## THE SŪDRA AND THE ŚĀSTRA.

*(Continued from page 68 of No. 2 Vol. XII.)*

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In the above account, Manu gave a brief statement of the extent to which the practice must have prevailed up to his time. Yajñavalkya disapproved of it and accounted for his doing so. "There is a saying that the twice-born ones can get their wives from among the Sūdras. I do not approve of it ; for the Ātman (soul) itself is born there (in the wife) [as the son]" (Ch. I. v—56). Vyāsa permitted only the Vaiśya to take a Sūdra wife (Ch. II—11), and considered 'visiting a Sūdra woman even for a single night' by a Brāhmaṇa as sin and punished him, when guilty of it, with the penance of begging for three years for purification (Ch. VII, 9-10). Parāśara who condemned the marriage 'of a girl who menstruates before her marriage' regarded 'a Brāhmaṇa, marrying such a girl' as one who 'should be looked down upon as the husband of a Sudra wife'. But he laid down: "A son begotten on the person of a Sudra's daughter by a Brāhmaṇa, and duly consecrated with Brāhmanic rites by another Brāhmaṇa, is called a Dāsa. A son, thus begotten, but not consecrated, is called a Nāpita. A son begotten by a Kshatriya on the person of a Sudra daughter is called a Gopāla" (Ch. X. 2—22). From his two statements we are in a position to infer that the practice was prevalent in his time, that he condemned it and that, in order to secure its total abolition, he put upon it severe restrictions by treating 'the Brāhmaṇa husband of a Sudra wife' with contempt, by making it an offence punishable with a penance and by rigidly insisting upon the performance of the ceremony of consecration by a Brāhmaṇa. Parāśara wrote his code for the Kaliyuga and gave a fatal blow to the practice which has become extinct, perhaps, ever since.

According to Kātyāna, if a twice-born had many wives of the same caste and of different castes, the rite of churning

for the production of the Sacred Fire should not be done by his Sudra wife. (Ch. VIII.—6, 8.) According to Gautama, sons, born of a Sūdra woman by a Brāhmaṇa, Kshatriya, Vaiśya were respectively known as Parāśavas, Yavanas Kāraṇas and owing to the superior castes of their fathers, retained their racial superiority till the seventh or fifth generations and were not disqualified from performing religious rites. (Ch. IV) Vaśiṣṭha tolerated the practice with strong indignation and assigned some reasons for its discontinuance. [‘The son of a Brāhmaṇa] by a Sudra woman is a Parāśava. They say that the condition of a Parāśava is that of one who, albeit living, is a corpse. The designation of a dead body is Śava. Some say that a Sudra is a corpse, therefore the Vēda must not be recited near a Sudra.....One who has placed the Sacred Fire shall never approach a Sudra woman, for she, belonging to the black-race, is like a bitch not for religious rites but for pleasure’. (Ch. XVI.) Vaśiṣṭha was probably recording the prevailing opinion of his times but the quotation probably reflected his own view on the subject. Viṣṇu recorded that sons, born of women of lower castes, belonged to the caste of their mothers but laid down the prohibition as follows :

‘The Sudra wife of a twice-born one shall not have the same privilege (of being in the company of her husband during the performance of a religious rite. The Sudra wife of a Brāhmaṇa can never be for virtue. She is only the object of enjoyment of a passionate Brāhmaṇa. Twice-born ones who, through folly, marry women of low castes, degrade their sons and families to the status of a Sudra. The gods and pitris do not accept the oblations offered to them by twice-born ones, who perform the Daiva and Pitri sacrifices or propitiate the Atidhis in the company of their Sudra wives ; such men go to hell.’ Sons, born of inter-marriages of the recognised kind, performed the various religious rites laid down by the law-givers. Manu excluded those, born of Sudra mothers by twice-born fathers, from the privilege of being initiated with the sacred thread ; for he says : ‘of sons begotten by twice-born ones (Brāhmaṇas and



Kshatriyas) on wives of their own castes or on wives belonging to castes next or next by one to those of their own, six castes (of sons) have the right of being initiated with the sacred thread (lit, the privilege of twice-bornship), and the rest are Sudras, partaking of the status and privileges of Sudra". (Ch. X—41). According to Vyāsa, the performance of the rites depended on the caste to which the mother belonged and the Brāhminic rites mentioned by Parāśara as necessary in the case of a Dāsa probably meant his exclusion from the investiture with the Sacred thread.

But the sons, born of Sudra mothers, observed, there is sufficient evidence to believe, what was known as Sāpiṇḍatā or Sāpiṇḍa relationship towards their twice-born father and other relatives. 'Sāpiṇḍatā is 'kinship connected by the offering of the funeral rice-balls to the manes' and 'extends over three degrees in case of persons of various varṇas begotten by one [father] upon many wives of various castes.' (Usana Ch. VI—1. 54). The period of impurity which should be observed in the case of a birth or death of Sāpiṇḍa-relation was also fixed. Usana says: "On the death of a Sāpiṇḍa Sudra, the impurity for the Vaiśyas, Kshatriyas and the Brāhmaṇas extends in order, over six, three and one night. On the death of a Sapinda-Vaiśya, the impurity for the Sudras.....extends over a fortnight....." (Ch. VI—36, 38). Sāpiṇḍatā ever remains one of the strongholds of orthodoxy and Mr. M. N. Dutta has remarked on the above that at that time inter-marriages had been in existence, otherwise the necessity for such a regulation would not have arisen. According to Atri, "the impurity of female servants and of wives taken from inferior castes, consequent on a death or a birth, should be like that of the husband." (Ch. V.—89). According to Śaṅkha, on the death of a Brāhmaṇa Sāpiṇḍa, his relatives of the four castes remained unclean for ten days and on the birth or death of a Sudra Sāpiṇḍa, his Brāhmaṇa relation remained unclean for a day. (Ch. XV. 17, 19). But he who ruled that 'even in distress, a twice-born one should not wed a Sudra girl, inasmuch as a son begotten by him on her person



will never find his salvation (Ch. V—9.), prohibited the Sudra son from performing Śrāddha to his twice-born father and other relatives, for the twice-born one 'is degraded to the status of a Sudra by having the thirteen Śrāddhas done unto him by (such) a Sudra son. The Sāpiṇḍa relations whose Śrāddhas are performed (by such a Sudra Son) according to the usage of the family.....are degraded to the status of a Sudra' (Ch. IV—11). So, during the age of Śaṅkha 'the usage' of the family enabled a Sudra son to offer piṇḍa to his twice-born relatives but as the times perhaps wanted that such a thing should cease, he consequently laid down that twice-born ones should not marry Sudra women. Apastamba required a Brāhmaṇa to remain unclean, on the birth or death of his Sudra Sāpiṇḍa, for one day only (Ch. IX.—12). Viṣṇu says: "When.....Sudra Sāpiṇḍas of a Brāhmaṇa (are born or dead), he becomes pure within.....one night.....If Sudra Sāpiṇḍas of a Kṣatriya [are born or dead] he becomes pure within.....three nights.....If the Sudra Sapindas of a Vaiśya are born or dead he becomes pure within six nights" (Ch. IX. 21, 23).

Some of the smṛitis mentioned eight forms of marriage of which the Asura form was, ordinarily, the proper one for Sudras. If necessary, a Sudra could adopt the Gāndharva or Paiśācha. These three forms were allowed by Manu as interpreted by Kalluka who regarded that Rākshasa form was also lawful for the Sudras. "The form in which the Bridegroom, on paying money to her father and to herself, out of the promptings of his own desire, receives the bride in marriage is called Asura. The form, in which, for the reason of a reciprocal marriage of hearts, the bridegroom is mated with the bride, is called Gāndharva. It originates from a couple's passionate desire of being united with each other. The form of marriage in which the bridegroom, by killing or hurting the guardians or relations of the bride and by forcing open the door of her house, forcibly carries her away weeping and screaming, is called Rākshasa. The form in which the Bride, when alone, asleep, senseless, intoxicated or delirious with wine, is ravished by the bride-

groom, is called Piśācha, the eighth and most sinful form of Marriage." (Chap. III.—31, 34.) Manu regarded the Paiśācha form as the most sinful and prohibited it. He also condemned the Asura form of marriage for, 'Let a man never marry a wife either in Paisācha or in the Asura form, since these two forms are prohibited (V. 25)' and laid down: "An erudite father of a Girl shall not take anything by way of Sulka from her bridegroom. By taking a dowry out of greed, he becomes the seller of his off-spring." Ch. III—51). Mr. M. N. Dutt in his footnote on (Ch. III—31) observes that the Asura form, from its name, must have originated with the Assyrians and that fathers in all primitive societies who had claimed 'absolute proprietary rights' over their daughters took every opportunity to dispose of them to 'the highest bidders in the matrimonial market'. But it was due to the wisdom of our ancient lawgivers who had regarded this as 'a modified form of slave trade', that they were the first to condemn it on the ground of 'the commercial element of the matrimonial compact.' But the form was restricted to Sudras and Vaiśyas, who on account of their compulsory stay in foreign countries, had no other means of marrying than by the payment of money. It may be remarked in passing that the 'commercial element' has now assumed quite a different shape with the graduate-Hindu, for it is he who is being purchased by the Bride's father and his graduate-education fetches him a high price in the matrimonial market. These four forms of marriage were, however, regarded as low and a Sudra girl when married to a Brāhmaṇa should hold 'the trill of his cloth with her hand during the ceremony.' Sons born of such marriages possessed 'condemnable traits in their character' and were 'cruel, untruthful and hostile to the religion of the Brāhmaṇa'. The name of a Sudra should be a term implying vileness and 'prefixed to one denoting service'. The sons, born of a Sudra mother by a Brāhmaṇa father, were known as Nishādas; those by a Kshatriya father were Ugras and those by a Vaiśya father were Kāraṇas. Nishādas who were also known as Parāsavas which term literally meant living

corpses, lived by killing fishes. Ugras were 'cruel in deeds and temperaments' and lived by 'killing or capturing hole-dwelling animals.' Kāraṇas were confectioners. Sons born of an Ugra woman by a Brāhmaṇa were Avṛitas. Those born of a Sudra woman by a Nishāda were Pukkāsas who lived like the Ugras.

Some of the Smṛitis provided rules for the division of property among the Sons born of such mixed marriages. The Sudra son got one-tenth of the property of his twice-born father and in exceptional circumstances he inherited more than that for everything depended upon his father's will. The general rule was this: 'Let the versed-in-law divide the whole estate in ten equal parts and allot them to the sons in the following manner: let the Brāhmaṇa son take four such shares; the Kshatriya son, three; the Vaiśya son, two; and the Sudra son, one. Let him not, in consideration of virtue, give more than a tenth share to his Sudra son, whether he be a good son or otherwise.' (Ch. IX.—152, 154). According to Kalluka sons born of a Sudra woman who was not a married wife was not entitled to any share but should take whatever was given him by his father. Manu also laid down that, in the absence of the son of a superior status, the son of an immediately inferior status should be allowed to inherit the entire property. Ordinarily Saudra, son by a Sudra wife, one of the twelve kinds of sons mentioned for the purpose of inheritance, was not heir to his paternal property. Yājñavalkya permitted the son even of a Sudra maid-servant to inherit a portion of the property of his twice-born father and required the other brothers, on the death of their father, 'to give him (the son of the Sudra wife) half of each of their respective shares. In the absence of other brothers or of the sons of daughters, he (the son of the Sudra wife) is [solely] entitled to the entire properties'. (Ch. II.—136, 137). According to Gautama the son of a Sudra woman by a Kshatriya father inherited his father's property in the manner of a disciple, provided there were no other sons of his father living and he nursed his father on his death-bed. (Chap. XXIX.)

During the times of Vishṇu, there were not only inter-marriages of the recognised kind on a wide scale but the question of the division of property among the several kinds of sons presented itself in all its complexity. He framed elaborate rules to meet every phase of the question and devoted a whole chapter—chapter XVIII—to its consideration. He laid down one general rule. The Sudra son inherited only one share of the whole property. But the number of shares into which the property was divided depended upon the kinds of sons that the twice-born father had. In the case of a Brāhmaṇa who had four kinds of sons, the Sudra son got one-tenth of the property; in the absence of the son by the Brāhmaṇa wife he got one-sixth; in the absence of the son by the Kshatriya wife his share was one-seventh; in the absence of the son by the Vaisya wife, one-eighth. In the case of a Kshatriya father, the Sudra-son inherited one-sixth; in the absence of the Kshatriya son he inherited one-third in the absence of the Vaiśya son, one-fourth. In the case of a Vaiśya father, the Sudra son obtained one-third. Vishṇu also provided for such cases as these:—If a Brāhmaṇa father had a Brāhmaṇa son and a Sudra son the latter was allowed to have one-fifth of the property. If a Kshatriya father had a Kshatriya son and a Sudra son, the latter secured one-fourth. If a Brāhmaṇa, Kshatriya or Vaisya had two sons of whom one was a Vaiśya and the other a Sudra the latter took one-third of the property. The principle observed by Vishṇu was, the Sūdra son maintained his proportion of one to that of the other kinds of sons living, and the property was divided among the different kinds of sons living, in their legalised proportions. If he happened to be his father's only son, he got one-half of the entire property. But if there were two sons by a Brāhmaṇa wife and one son by a Sūdra wife the latter had one-ninth of the whole property and if there were two sons by the Sudra wife and one son by the Brāhmaṇa wife, the Sudra son was given one-sixth. Such detailed regulations show that the society as developed by intermarriages must have attained considerable proportions and we are left only to conceive

of the state of that society from the picture drawn by Vishṇu and other law-givers.

Sons born of the parents of the same caste were regarded as the best and were known as Savarnas. Those of the inter-marriages tolerated by the smṛitis were known by a different name. Manu gave them the name of Antarjanmas owing to the defects arising out of the inferior castes of their mothers and regarded them as apasada (inferior). Yājñavalkya called them Anulōma offspring and regarded them as sat (good). But what the law-givers from Manu downwards condemned with absolute rigour was intermarriages of the opposite kind members of inferior castes taking wives from superior castes. They were called Pratilōma and the offspring of such condemned connexion were denounced as Pratilōmajas. Manu dealt with this question somewhat in detail in chapter X. Other legislators such as Gautama, Vishṇu devoted some attention towards this subject.

*(To be continued.)*

C. A. N.

### Love's Rising Tide.

"Truth can not be forced on people's acceptance. There must be a keen hunger for it before it can be received, digested and assimilated by the being. The present World-Awakening will create a hunger for truth in the souls of men. They can no longer reject it, because it is the only thing they have left—the court of last appeal.

After the Cyclic Storm comes the Sunshine. Through the crash of the Matter-Shell the gentle voice of Truth is heard and heeded.

In the midst of the unchained Universal Forces man recognizes that his boasted strength is weakness, and the Truth that he despised as 'sentiment,' is real power.

Catastrophe follows catastrophe! but keep the rising Sun of Love and Wisdom in view, and its benignant Light will show you a safe pathway to the goal where Peace and Harmony, Joy and Happiness abide forevermore."

It matters but little whether you believe in "God" or not, but it matters a great deal, for your own welfare, whether you believe in yourself—the only God you can ever really know. "I and my Father are One".

—*The World's Advance Thought.*



## THE MAHĀLAYA AMĀVĀSYA.

"ALL SOULS DAY."

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The fortnight preceding the New Moon of the 22nd Sep. is consecrated by the Hindus for the worship of their Pitris or the Sainted Dead. The Purāṇas tell us that when the Sun enters the Sign Virgo, the *Fathers* come down to the earth to renew and strengthen the bonds that draw them to their posterity. They hover over the sub-lunar sphere which was their former abode and are satiated with the good things which their descendants offer them with due ceremony.

The place where the oblations are to be made, must be sequestered, facing the south, the region of the departed spirits, and besmeared with cow-dung. The divine *Manes* are always pleased with an oblation offered in empty glades, naturally clean, on the banks of rivers and in solitary spots. But during this fortnight they are a little less fastidious and accept offerings made in one's own house with as much zest as those made in Gaya on ordinary occasions.

The pious folks with whom the work-a-day world is not too much, and whose minds turn heavenwards, offer them the *tarpana* (water oblation) on each of the fourteen sacred days. The more worldly people, however, reserve their complete homage to their Manes for the last day of the dark fortnight, which is the Mahālaya Amāvāsyā. The heavenly fathers come down to the earth with a determination to receive their due and linger on it till the Sun enters the Sign Scorpio, *i.e.*, till about the next Full-Moon day. Hence if one fails to perform *pūjā* to them during these days, one may do so during the fortnight succeeding the New-Moon. If even then the oblations are not made, they are supposed to go away disappointed cursing their undutiful children.

The following is the song of the *Pitris* heard by Ikshvāku, the son of Manu, in the groves of Kalāpa (skirts of the Himalayas):—"Those of our descendants shall follow a righteous path, who shall reverently present us with cakes at Gaya. May he be born in our race, who shall give us on the 13th of Bhādrapada (September—October) and Māgha (February), milk, honey and clarified butter."—*Vishnu Purāṇa*.

The *Pitris* do not care so much for the nature and quality of the things offered as for the proper thoughts, words, etc., of their votaries. If these are satisfactory and pleasing, then, on being invited, they come and take their places according to their rank on small cushions made of folded blades of grass. Their gratification depends not only on the quality of the offering but also on the appositeness of the occasion. The days considered fit for their worship are those of the New-Moon, the New year, Solar and Lunar eclipses, certain lunations of the dark fortnights, the solstices and when the Sun is in Aries.

The chief characteristic of all religion is a dependance on the unknown. A very early manifestation of this sense of dependance was a belief, springing up naturally in the hearts of the people that their fathers and mothers, when they departed this life, departed to a Beyond, wherever it might be. From a belief that their fathers existed somewhere, though they could not see them any more, might have arisen also a belief in another Beyond, the dwelling place of the Gods. The instinctive belief in the immortality of the soul is but another phase of the primitive love of the child for father and mother.

The worship of the ancestors has played a most important part in India from the most ancient to the modern times. There are hymns in the *Rig-Veda* addressed to the Fathers. There are full descriptions of the worship due to the Fathers in the *Brāhmaṇas* and *Sūtras*. The epic poems, the law books, the *Purāṇas*, are full of references to the worship of the ancestors. The whole social fabric of India, with its laws of inheritance and marriage, rests on a belief in them. So great

was the importance attached to the worship of the Pitris that we read in Manu (III. 203): "An oblation by Brahmans to their ancestors transcends an oblation to the duties."

The worship of the dead is common to all Indian races. A living faith in the departed ones forms an important element of the religious cults of even those tribes who do not betray any signs of having come under the influence of the Āryans. The Ghasiyas and the Kharwars of Northern India and the Kisans, Bhuiyars, the Bhils and the Santals of Central India, all worship their dead. It is a striking and important feature of the religion of the Khands, who propitiate their ancestors on every occasion of worship. The Yerukalas (Koravar) and the Yenādis of Southern India do not lag behind the other aborigines in their ardour for the worship of their dead.

R. K.

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#### THE REPUTED DEATH-PLACE OF BUDDHA.

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The archaeological excavations at Kasia in the Gorakhpur District of the United Provinces were carried out at Government expense during the months January-March. The site explored is known by the name of *Matia Kuarka Kot*. It was first examined in 1877 by Mr. A. C. L. Carlyle who succeeded here in discovering a colossal stone image of the dying Buddha. Since that discovery the identification of Kasia with Kosinara Sanskrit (*Kusinagara*) first proposed by Sir A. Cunningham was generally accepted, for it was known from the account of the Chinese pilgrim Hiuen Tsang that in the 7th century there existed at Kusinara such an image placed in a brick temple at the side of which stood a *stupa*, as is the case here. This identification has led Buddhist pilgrims to visit this place not only from the countries adjoining India, but even from such distant lands as Japan, Manchuria and Siberia. His Holiness the Dalai Lama of Tibet, himself, who is regarded to be the Buddhist incarnate, accumulated *puys* by paying a visit to Kasia last February.

It was when Mr. Vincent A. Smith, raised doubts regarding the said identification that a thorough investigation of the question was taken in

hand and the exploration of the site started on scientific lines by Dr. Vogel who excavated it during the winter season of the years 1905, 1906 and 1907. He succeeded in bringing to light many interesting antiquities, most of which have now been deposited in the Provincial Museum at Lucknow. The most important of his finds bearing on the identification of the spot were numerous clayseals on which the name of the convent of the *Mahāparinirvāṇa* or the "Great Decease" is written. The expression *Mahāparinirvāṇa* is the term constantly used in the sacred books of the Buddhists to indicate Buddha's death. On the evidence of these seals it was inferred that the monastery where they were found was that which stood on the traditional site of the death of Buddha. But in the year 1907 a die was discovered which bore a legend meaning "Of the community of friars living at Vishṇudvīpa." It appeared *a priori* reasonable to think that the die, though a portable article belonged to the spot where it was found. In that case the Convent of Kasia was not that of Kusinara but that of Vishṇudvīpa, because the die was evidently used for sealing the documents issued by the Convent. As this find threw a reasonable doubt on the identity of Kasia with Kusinara, a further examination of the site appeared desirable. The question of locating Kusinara is not of merely academical interest, but is of great importance for the whole Buddhist world. The Buddhists of Calcutta had already subscribed several thousands of rupees to repair the large *stūpa* standing behind the temple which enshrines the Nirvāṇa statue and memorialised Government to get permission for doing so. It was, however, thought essential to examine the interior of the structure before it was repaired or restored. The Government, therefore, at the instance of the Archaeological Department, was pleased to approve of the exploration being continued. The result of this year's operations which were carried out by Paṇḍit Hirananda under instructions from the Director General of Archaeology, may be summed up as follows:—

#### THE EXAMINATION OF THE NIRVĀṆA STŪPA.

The extent portion of the drum of the large *stūpa* behind the Nirvāṇa temple which was 25' high and 56' in circumference and already ruinous, was dismantled and a shaft, about 6' wide 34' deep, sunk in the centre of the neck so as to reach the virgin soil. First of all a copper coin of Jaya Gupta (cir: 6th century A. D.) and carved bricks were found. At a depth of 13' a circular chamber 2' 1" in diameter was found. In it a copper vessel like an ordinary water pitcher or *gager* was discovered with

a copper-plate placed on the mouth of it. The plate had no cover and is consequently very much rusted. It has several lines of writing but—what is very unusual, in fact unique—only one *vis.*, the initial line is engraved, the rest being all written in black ink. This circumstance renders it extremely difficult to read the inscription. The plate has, therefore, been sent for examination to Dr. Hoernle of Oxford, the chief authority in such matters. The first line which was read by Dr. Vogel, is in Sanskrit and contains the usual introduction to a sermon or *sūtra* by the Buddha. It reads "Thus have I heard—once upon a time the Lord (Buddha) tarried at Sravasti in the Jatavana (Garden) in the convent of Anāthapindada."

The contents of the copper pot are sand, earth, charcoal, small cowries, pearls, precious stones, a silver coin of Kumara Gupta (fantailed peacock type) and two copper tubes. Of these tubes the smaller one was very fragile and contained a white greasy substance. The large tube enclosed a silver one together with ashes, seed pearls, one emerald and several silver coins of Kumara Gupta with a gold leaf. The silver tube in its turn encased a small gold tube which contained two drops of liquid and a minute quantity of some brown substance. The clods of earth look and smell like dry yellow sandal paste such as is used for the frontal mark (*thik*). Some of this substance His Holiness the Dalai Lama who happened to be present at the examination of these relics was pleased to eat either out of reverence for the enlightened one or to add to his sacred self any of the remaining parts of Buddha. Evidently these relics were deposited and the *stupa* built during the reign of the Gupta Emperor, Kumaragupta the son and successor of Chandragupta II. who flourished about A. D. 413. Whether these remains contain any relics of the Buddha, it is impossible to decide, unless the copper plate throws light on the point. But it seems most likely that it merely is a Buddhist *sūtra* the introductory part being found in the first line.

On reaching the virgin soil, a masonry plinth was seen near the centre of the shaft which led to the discovery of a well preserved little *stupa* in the very heart of the main monument. It has a niche which enshrines a very nice terra cotta, Buddha facing west and which was filled in with bricks of the Gupta period. It is evident that this little *stupa* is anterior to the main monument which was built over it.

A large monastery of a comparatively late date was fully opened to the north-west side of the Nirvāṇa temple. It contains rows of



chambers and a kitchen to the south. The adjoining monastery which had been opened previously was presumably meant for the accommodation of pilgrims. In front of the temple towards the west at a depth of about 9 ft., a series of several rooms, presumably the cells of a monastery earlier than any yet exposed on the site, was laid bare. In it were found some very fine specimens of clay tablets bearing the name of the *Mahāparinirvāṇa*, Convent written below the coffin of Buddha which is shown between the twin *śal* trees. Besides these seals, a Satrap silver coin, several well made terra-cottas and pottery together with large bricks of unusual size (2' 1" in length) were discovered.

A little to the south of the main site Paṇḍit Hirananda unearthed a monastery of the Kalachuri period. The chapel, which had been exposed previously, enshrined once a colossal stone image showing Buddha seated under the Bodhi tree at the moment of his enlightenment. This image, which was broken and disfigured, has now been restored as far as possible and placed in its original position in the chapel.

The oldest *stūpa* at Kasia is the Ramabhar *stūpa* which was also examined, but did not reveal anything, though a shaft was sunk in its very centre. To the east of it hundreds of votive clay seals came to light. Towards the south the remains were opened of an old structure built of very fine carved bricks whose size varies between 2' × 7" × 5' and 1' 2½" × 7½" × 5" and which when put together, make various figures and ornamentations. The age of this structure is not clear, but it is perhaps later than the *stūpa*. Excepting a stone image of Gaṇeśa and the bricks noticed above, no objects of antiquity were found on the spot.

The great question of the identity of Kasia and Kusinara not being finally settled, it is earnestly hoped that the Government will be pleased to have the excavations completed next winter, for it is not unreasonable to expect that the remaining portion of the site still contains some documents which will afford conclusive evidence in this important topographical problem.

—*The Madras Standard.*

## LACK OF IDEALS.\*

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MR. CHAIRMAN AND GENTLEMEN,

Pause for a moment. Collect your thoughts. Look around nature. You see the wind blowing. Sometimes a strong gale which topples great steamers and uproots giants of forests. Sometimes, it mellows down to a gentle balmy breeze which soothes and gives pleasure to man and animals and the small plants. The trees grow. They are of various kinds and of different altitudes. Flowers bloom and waft their scent throughout the atmosphere to the delight of those that live upon it. They are of various colours. All the imagination and skill of man cannot make such beautiful combinations of colours as are found among flowers and leaves of the plants and insects and stones and everything found in Nature. Fruits grow on tender twigs and ripen and then give themselves up to be used by all the creatures of the earth. They are of numerous varieties possessing different tastes and properties. Look at the long grassy green meadows and how beautiful and beneficent they are to the tired spirits. Many animals graze upon the meadows and all our cattle will be nowhere but for these emerald plains. The gigantic mountains grown over with impenetrable forests have in their bowels gems of rare purity and minerals of highest importance and utility. The mountains are majestic and awe-inspiring in their appearance, but still see their patience and firmness. They will never swerve from their positions for days to come. See the wide expanse of water known as the ocean. It carries people and things from one part of the globe to the other. It possesses 'full many a gem of purest ray serene.' Look at the birds and beasts and all that are found in Nature. I am not describing these as a dreamer.

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\* The inaugural address delivered in Caithness Hall, Madras, on the 17th August 1911, under the presidentship of Prof. P. Lakshminarasu, B.A., F.N.C.

But I find great many lessons that can be learnt from Nature. The greatest of the lessons that I learn from Nature is the Ideal of Service. The wind does not blow for its good. It is for the good of other things. Winds corrode high rocks and convert them into sand and thus help man to convert a rocky place into a sandy plain. Winds waft seeds and dust to these plains. Rain falls—not for its own good—the seed sprouts out and a beautiful vegetation springs up. Thus everything is intended to be useful to others. Trees and leaves fall down and decay and become the manure and food of other trees and plants. Nature is for the Service of others. Observe that all the things that I have been enumerating possess only the single quality called the instinct. We do not assign any reason or reasoning faculty to these things. When I said these are for the good of others, I did not say to whom they are intended to be useful. It is for the good of man. Man alone possesses the reasoning faculty to the highest degree. And among men there are also beasts like the yahoos and the cannibals. It is this possession of reason that makes man supreme over all the other creations. We are the crown and roof of things. We become the monarch of all we survey. Let us also be monarchs in drawing the sovereign lessons from Nature. See with what pre-thought and consideration the various parts of our body are arranged and made—every limb of it—each muscle, tendon and bone. Each is designed for a purpose—the purpose of becoming serviceable. And why is man endowed with all these facilities? “Not that we are to think that God hath so made all things for man, that He hath not made them at all for Himself, and possibly for many other uses than we can imagine; for we much over-value ourselves, if we think them to be only for us; and we diminish the wisdom of God, in restraining it to one end; but the chief and principal end of many things is the use and service of man, and in reference to this end, you shall find that God hath made abundant and wise provision.”

Man is not made for himself. Every human being that comes into this world has a mission to do in his life. This life

is only a stage in our progress. This life is an opportunity given to us to fulfil that mission of service to our fellow-beings and to all. Let me impress upon you that the first and foremost of the ideals, is the *ideal of service*.

Then to live up to this ideal we should also possess many other ideals as there are many other ways of serving humanity.

By watching the progress of Nature and the progress of the world, we see that everything is becoming more and more perfect. Everything aims at the ideal-perfection of things. Man is no doubt imperfect. He is not all perfect. Every experience in this life teaches a lesson and every wrong and mistake that we commit shows our imperfect nature, and the suffering and punishment inflicted on us as a result of our mistakes, make us advance towards perfection. Let us so shape our acts and doings that we are improved every moment. Let there be progress in every walk of life and in every act of ours. Let there be progress even in every thought and word of ours. Let us move ourselves to reach the goal of ideal perfection, when only we become the fittest cup for the use of our Master God, as Browning says in his "Rabbi Ben Erra".

This is the second ideal that I state for your consideration, the ideal of perfecting ourselves and the universe.

Let me now hasten first of all to explain what is meant by an ideal. An ideal is a conception of the mind which is regarded as the perfect, a model of excellence, beauty. Ideals spring from ideas, imagination and thinking. Ideas are also utopian. There are certain ideals which are impracticable—such as the absolute equality of man and the ideal democracy. But ideals are absolutely necessary to guide us in this life. And it is a simple statement and needs support. I shall speak of the different ideals later on. Now let us see if we, the Indians, possess any ideals at all whether, in our lives, we are guided by precepts or maxims.

It is now more than 500 years since Vascode Gama landed in India from which time, the European influence is perceptibly brought to bear upon India as far as historic accounts go.

But judging from the great classics of Tamil—Maṇi-Mekhalai, Siḷappadikāram &c., and judging from the fact that the Tamil word—தோகை—tōkai, denoting the feathers of peacock is found in the original Hebrew Bible in the corrupted form of *tukim*—தகீம்—denoting the peacock, that the word அரிசு—rice—is found in Hebrew as *ariza*, that இஞ்சலேர்—ginger-root is also found in Hebrew as *gingibēr*, and that Augustus of Rome is mentioned as having had commercial intercourse with the Indian princes of the Tamil land, I can safely say that even from the time of King Solomon there was some kind of mutual influence between Europe and India. Europe is *now* considered to be the most civilized continent. Whereas in ancient time it was India that influenced Europe and the West. To return from this digression. It is now nearly more than 70 years since Macaulay fought for the introduction of English Education in India. It is more than 50 years since the Government of India passed from the East India Company to the direct control of the Crown and its Parliament. It was at that time that our famous Proclamation of 1858 was granted to us by that most gracious mother Queen Victoria. It is now nearly half a century since we are most intimately brought into contact with the English under the present university system of education. It is for a very very long time, we are imbibing the spirit and wisdom of the West—of England especially. It is a belief common among the educated classes that we are improved and bettered and are becoming more civilized under the Western influence though for my part I must say that that belief has got to be modified to some extent. Still granting so, have we become enriched with great examples and ideals to guide our conduct? I say no! an emphatic No. Many of our ancient ideals are not influencing us as they ought to. At present, I think whether among children, among students, or among men big or small, we are not lacking in ideals. This I say after much consideration and after a careful study of the lives of many of the present day educated men who seem to shine like beacon-lights on the social scale. It is this idea of mine—and of how many I am to know only after hearing from the



learned chairman—I take this earliest opportunity to make known to you.

A child is born in a family. With what hopes does the parent tend the child? Is it with the hope that the child may become great and useful to the society or to the country to which it belongs? No. It is with the hope that the child may become educated under the present system of education—which is said to be inadequate, irreligious and soulless—and *earn money*. Mark *and earn money*. BY WHAT MEANS depends upon the nature of the worldly position the child occupies in future, to support the parent in old age. To earn money and support the parent—is that an ideal? In the end these children who are brought up without ideals even escape from the leading strings and forsake their parents. Then among the students, what are the ideals that they possess? Only to pass the examination which is a passport to get Government employment. There are several ways in which one can be useful to his country. Government service is only one of the many. What are called learned professions are now much over-crowded and it is not wisdom nor even economy to oppress them any longer. There are directions other than these in which one can serve his country successfully and usefully. Of course this involves sacrifice. Love of one's own country is a sacred sentiment which inspires men to make sacrifices as great as the country needs. India should be regarded as one country and the several communities inhabiting it should forget their differences in their love for their common mother-land. The country, as it stands at present, requires patriotic young men to work, sometimes at great personal sacrifice for its uplifting in all directions. There is the question of mass education. Millions of our countrymen are steeped in illiteracy. We cannot entirely depend upon the Government for the removal of illiteracy and the spread of elementary education among the people. Men and money are wanted. Here is a field for putting the ideal of service into practice. There is the social problem and those burning questions such as the elevation

of the depressed classes, widow-remarriage, abolition of sub-castes, inter-marriages, inter-dining, etc., which are closely connected with the social regeneration of the people. This affords another field for service of the purest kind. The industrial problem is intimately connected with the daily life of the large majority of the Indians. India had its day as one of the foremost country in the world of arts and commerce. Owing to the play of certain economic forces her day is gone and she has hardly any position in the modern industrial world. Some of her industries have decayed beyond all recovery. Some require the utmost vigilance to prevent them from dying. India is said to be rich in material of all kinds but she is sadly wanting in earnest workers to develop its resources. Here is another field calling for service of the noblest kind. It is necessary that the opening in this field should be taken advantage of by us. The earlier we do it the sooner we shall be able to meet the question of unemployment and bread-problem which is causing so much anxiety to statesmen in Europe.

Athens rose to that prominence to which no state in the whole of the history of the world has risen. Athens worked for an ideal. Miltiades worked for an ideal. Can any consider a greater ideal than that that actuated the confederacy of Delos? When the people forgot that ideal, and by luxury the other members became dull and idle and gave all the power to Athens the whole power flew away. History repeats itself and we see the same thing everywhere. When the ideals are kept in view in our achievements, we succeed. Once we lose sight of it, success is gone for ever. I hope I have endeavoured to put before you in as few words as I can that lack of ideals make us mere yahoos, men without reason gloating in filth and eating rotten asses' flesh.

Next let me tell you what ideals we shall have.

Firstly the ideal of service, then the ideal of perfection.

Then there must be justice in every service. Here is an ideal of justice. This is a story from Periapurāṇam but to me it is

history. Tiruvārūr is a place in the South. It is a sacred place with a temple dedicated to Śiva. There lived a monarch who is called Manu-Nīti-Kaṇḍa-Chōlan. A state-bell was hung before his palace. If there was any grievance, one might go and shake the bell and at once the king enquired into the case and redressed it at once. In his country justice was administered so well and the Government was for the good of the people and there was no grievance at all and hence the bell was never heard. The Lord of the temple, Śiva, wanted to test this king and proclaim his praise throughout the country. Once the Prince, son of the king, desired to go to the temple and worship Śiva. Attended by ministers and all the paraphernalia, the Prince went to the temple on a chariot. Śiva came as a Cow and a young calf, and among the crowd the young calf was somehow run over by the chariot. The cow began to lament like a human being. The Prince was awe-struck. He felt very sorry and the ministers consoled him saying that some *prāyaschittam* and presentation of a gold calf to the Brahmins would absolve him of the sin and the matter was hushed. But the Cow went to the bell and shook it with its horns.

The sound of the bell fell like thunder on the ears of the king who then heard everything from the minister and at once ordered that the Prince should be run over by the very chariot and at the very place of the accident. The king did not yield to the excuses of the cabal and the minister committed suicide unable to execute the command of the king. Then the king himself went to the spot and ran the chariot over his son. Then God gave life to all—a life of praise which remains alive even to this day and will remain so till the end of the world. This is an ideal of justice. At all times endeavours are made by great men to put the ideal of justice into practice. A few months ago when the question of ill-treatment of an Indian gentleman by an European Military Officer had arisen, Mr. Mantagu gave the following reply: "I regret to say that the Government of India report that the account of this incident given in the newspapers is substantially correct.

Prompt steps were taken as soon as the matter came to the knowledge of the military authorities and the offending officer, Mr. Stones was at once placed under arrest, pending the consideration of the case and has since been punished. Mr. Stones' commanding officer expressed personal regret to Mr. Allabah Khan and sent him a written apology from Mr. Stones. Mr. Allabah Khan accepted the apology and expressed the hope that Mr. Stones would not receive any very severe punishment."

In Lakshmaṇa, you find an ideal brother. In Sitā, Damayanti and Sāvitrī, you find ideal womanhood and chastity and also sisterhood. According to Tamil conception, a chaste woman is one who always worships her husband and no other God or divinity and she can command the clouds to rain.\* Ideal of chastity as taught in Maṇimekhalai, is that if one is chaste she should not enter into the heart of another man. Her appearance should not create any feelings of lust in the heart of a man. Many Kings and Princes were put to death, because they were not chaste themselves. Chastity is not confined to women only. It is also to men. Rāma is the ideal husband. Harischandra is the ideal of Truth. Rūkmāṅgadan is an ideal of determination and vow. See Bhishma's Resolve that he will never claim his rights. The saints of south India—63 saints, are the ideal devotees to God. They sacrificed everything and anything for the sake of God. How can you sacrifice unless you have that ideal love—love for all beings animate and inanimate? Akbar was an ideal of Tolerance. He found unity among the diversity of Philosophies. Asoka was an ideal religious monarch. Buddha was an ideal man of service—service to man-kind. He was an ideal evangelist. Saints Appar, Māṇikkavāṇagar and Sambanda were ideal evangelists. There was perfect tolerance and love for all. Casabianca is an ideal of obedience. Spartans were the ideal soldiers.

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\* தெய்வந் தொழாஅள் கொழுந்நெருகு தெழுநாள்  
பெய்யெனப் பெய்யுமகழ.—(*Kural*, v. 5.)

Pericles democracy was an ideal democracy. But ideal democracy is impracticable. Ideal equality is also impossible. There will be difference between man and man. There can never be absolute equality. Anthony and Bassanio were ideal friends. There are ideals of virtue. Ideal also means an object. I live up to an ideal. I want to achieve certain object—the education of the Indians. To this ideal Hon. Mr. G. K. Gokhle, our countryman, works, and lives to achieve that ideal of lighting the lamp of wisdom in the heart of every Indian without distinction of caste and creed. Mr. Basu is working up an ideal—to unite all the different classes of people of this huge peninsula. When ignorance is driven away to that dark place where the sun sinks and where if we sink our dirty differences such that it can never rise up to light, we will all become gods possessing infinite wisdom. All pride and vanity, selfishness and egoism will vanish as if by magic.

We have glorious men like Ranade and Tyabjee who lived for a purpose and worked out their ideals. Then we have our Svāmi Vivēkānanda who has wielded an immense influence and power over the Present India. The Madras National Fund and Industrial Association is working out an ideal of the Industrial Regeneration. How to work out different ideals will each form a separate essay and hence it is not possible to prescribe any methods now. I can only suggest you to read the lives of those idealists who lived and worked for the people. Idealists need not belong to one nation or one country. Christ is an ideal. These are God's heroes.

For all this love is required. St. Tirumūlar.\* says God and love are the same. God is Love. Love all beings, animate and inanimate. Love is the greatest power in the whole world. It can break any obstacle however great and mighty it may be.

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\* "அன்புஞ் செலு மிரண்டுடென்ப ரதிலிலார்  
அன்பே செலுமாவ தாரு மறிவிலார்  
அன்பே செலுமாவ தாரு மறிந்தபின்  
அன்பே செலு மயமந்திருந் த-ரே."



Now will you in your life, act in such a way that every act of yours is done for the good of man? You must first preserve yourself—because not for your own sake merely but because you can better serve your community. Will you act up to any one of the ideals set forth here and of those which are to be confirmed as ideals by the learned Chairman? Will you ever think in what way you can help your fellowmen? Suppose you see a good fruit and you buy it and then you must share it among as many as possible. It is enough if one man lives up to one ideal. If he has worked up to one ideal his mission is done. Will you always turn with love to everybeing of the world? Will you kill away selfishness, pride, vanity, falsehood, perjury and all the vices? Will you become an ideal?

J. N. R.

### ŚAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

In connection with the Śaiva Siddhānta movement, the anniversary meeting of the Palamcottah Śaiva Samayābhi-vṛddhi Sabhā on 28th, 29th and 30th May last should be noted. Śrīmān Pāṇḍitturaisvāmi Tēvar Avl., presided. On the first day, papers dealing with the Tamil Language were read; on the second day, Dharma and its administration formed the subject of discussion; on the third day, Śaiva Religion and philosophy were discussed. There were two lady-lecturers present—Śrīmatī Alarmeṁṅai Ammāl and Śrīmatī Āṇḍāḷammāl. The former read a very valuable paper on '*Indian Women*' which showed her vast reading and intelligent grasp of the subject. Śrīmatī Āṇḍāḷammāl electrified the audience with her eloquent address on '*Vibhūtimahātmyam*'. Mr. J. M. Nallasvāmi Pillai was present throughout the proceedings and delivered an

address on the Essentials of a True Religion; and during the sittings he enrolled nearly 70 members for the Śaiva Siddhānta Maḥa Samājam. His success in this respect is due to the able assistance rendered by Mr. P. K. Ayyāsvāmi Pillai, B.A., B.L., of Palamcottah.

On the 31st May, Mr. J. M. Nallasvāmi Pillai opened the Āgama Library established by the Temple-Trustees in the Uñjal Maṇṭapam of Śrī Nelliappar's Temple. Śrī Paṇḍitturaisvāmi Tēvar also addressed the assembly and Śrīmatī Āṇḍāmmā and Śrīmatī Alarmēl Maṅgai Ammāl also delivered short addresses on the importance and usefulness of such Libraries.

The Vēdāgamōkta Śaiva Siddhānta Sabha of Chūlai, Madras, also celebrated its anniversary on 20th August at Gaṅḡādārēśvarar's Temple in Purasawalkum. As in last year, there was a grand procession on the morning of the Samayāchāryas, with all the Devāragoshṭis in Madras. In the afternoon, Paṇḍit Mahāmahōpādhyāya Svāminātha Aiyar Avl., presided and the following lectures were delivered:--*Śaiva Samaya Utkrishṭam* by Śrīmān Svāminātha Paṇḍitar Avl., *Śāmbavar Mahatvam* by Siddhānta Śarabham Ashtāvadhānam P. Kalyāṇasundara Mudaliyār, '*Śaivabhūṣaṇa Mahatvam*' by G. Sadāśiva Chettiyār B.A. Avergal, *on the beauty of the Sabha's name* by Muttami Ratnākaram Bhānukavi Avl. The Samāja has issued the Tamil Tracts on Śaiva Religion and Advaita Siddhānta in English also. Associations in the moffussil are requested to indent on the Secretaries for the number of copies they may require.

EDITOR

## **A Letter to the Editor.**

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### **The Caste System in India.**

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To

THE EDITOR, "LIGHT OF TRUTH,"

MADRAS, N. C.

DEAR SIR,

The caste system in India is a practical result going in harmony with the religious progress or evolution. If Mr. Chamberlain dines with royalty, is he able to think with Sri Rāmakrishṇa Paramahansa or Saint Tayumānavar? If a soul stands on the highest rung of the Social Ladder, can it be expected to stand at the same time on the highest rung of the Religious Ladder? Sociology is the means leading to Spirituality and Religiousness. How can the 'means' and the 'end' equal or agree? Royalty, however great, cannot vie with Divinity in its real sense.

Even in the social point of view, all Hindus can't dine together nor attend a marriage or funeral together. Is it possible to do so? No. Practically impossible it is.

If not addicted to animal-diet, all can agree and think of the Supreme Siva successfully. If the animal-food continues, the difference must continue and will continue. The Vegetarian societies in England and America are productive of the desired end or result. Our aim must begin in that way.

R. SHANMUKHA MUDALIYAR,

*Śaiva Siddhānti.*

## THE AGAMIC BUREAU NOTES.

Last month, occurred the universal feast to our Lord of the Huts, Śrī Gaṇeśa and we cull one flower from the many garlands of praise offered at His feet.

மருப்பை யொருகைக் கொண்டு நாரையூர்மன்னும்  
பொருப்பையடிபோற்றத் துணிந்தா—மெருப்பை  
யருத்த வெண்ணுதின்ற வெறும்பன்றே யவரை  
வருத்த வெண்ணுதின்ற மலம்.

With tusk in hand, He dwells in Naraiyur.  
That rock if one determines sure to praise.  
The ant to that tries to nibble at the fire  
Malā will equal that to affect Him tries,

It may be remembered that Mr. P. T. Śrīnivāsa Aiyēṅār commenced a translation of Śiva Sūtra Vimarśini in the *Theosophist* some time ago ; and we regretted at the time it was not continued. We are glad to note that chapter I of the translation appears in a revised, and enlarged form in the last number of 'Indian thought' (Vol. III No. 3), ably edited by Dr. G. Thebaut and Ganganāth Jah. Two other translations also appear in the same number, Khandanakhandā Kāvya and Kāvyaṅkāra Sūtras of Vāmana.

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We are glad that the unsatisfactory position of the Vernaculars and Sanskrit which we noted in our leader on "an Oriental College" in Vol. XI No. 12 has attracted the various attention of parents and School-masters; and an influential meeting under the Presidency of Devān Bahadūr V. Krishṇasvāmi Rao was held last month and it was resolved to memorialize the Government to remove the defects. We are sorry to note that only a very few applications have been received up to date for admission into the Oriental College ; and unless the whole Scheme of vernacular and classical education is revised by the University, the cause of vernaculars and Sanskrit is virtually doomed.

A Public meeting was held on the 1st ultimo in the Victoria Public Hall, when the general principles underlying Mr. Basu's Civil Marriage Bill was taken up for consideration. The chairman who is a prominent member of the bar spoke at some length, particularly on the disputed point of succession involved in the passing of the Bill. He pointed out that the Bill was a permissive one and enabled people to marry outside their caste if they chose. There was nothing in it to compel anybody. He pointed out that, by a decision of the Privy council, "a person, by merely declaring to be not a Hindu, by merely ceasing to be orthodox in some matters, by departing from religious observances or by eating prohibited food or by advancing in social directions, did not cease to be a Hindu for the purpose of succession and inheritance." Thus the difficulties, arising out of succession in the event of the bill becoming law, have been explained and it was considered that such a piece of legislation was necessary in the interests of the Hindu society. Only one gentleman among those present spoke against the bill but the objections he raised were thought to be sentimental.

\* \* \*

The Hon. Mr. G. K. Gokhale paid a visit to Madras in connection with the Bill he had introduced into the Vice-regal council a few months ago. Of all the measures with which his name has been associated, the bill perhaps takes the first place and the cause of Elementary Education is the great cause as he himself puts it, to the triumph of which he is prepared to devote the rest of his life, if need be. In a closely-reasoned speech which kept the audience spell-bound for more than an hour, he gave a lucid exposition of the Bill and endeavoured to meet all objections that had, up till then, been raised against it. The object of the Bill as he puts it, is "to give ordinary education to the masses and to banish illiteracy." At the outset, he made a very important distinction between the principles and the details of the Bill. In his opinion, there are three important principles underlying the bill. "First of all, the Bill aims at introducing the principle of compulsion into the system of the



elementary education of this country. Secondly, it seeks to do this not by going in for compulsion. And the third principle is that the initiative in regard to compulsion is to be taken by local bodies, the sanction of Government being required before compulsion is introduced and Government also having to find a certain proportion of the total cost." He declared there can be no compromise so far as these three principles are concerned. The Bill is of far-reaching importance and is closely connected with the moral and material welfare of the people. It has received recognition from almost all classes of people. Both the Secretary and the Under-Secretary for India have viewed the question of Elementary Education with great sympathy. We trust sincerely that all possible endeavours will be made on behalf of the Government of India and the other Local Governments to facilitate the passing of the bill into law in the immediate future.



The Portland School of Astrology have kindly sent us a copy of a small book entitled "Practical Astrology for Everybody" within a small space it gives information on every topic connected with Astrology. The language is simple, explanations of several astrological phenomena are lucid and easily understood by the ordinary reader. To the Hindus and other nations to whom Astrology is a heritage of the past and who, in spite of their westernised habits, do not neglect to consult the astrologer on every important occasion the book will afford much interesting matter for study. The School has regarded Astrology as a science which is becoming 'more and more scientific with age'. As a science it can stand investigation. 'Because it is progressive. Its source is the vastness of the universe, therefore, it is limitless. Astrology is a part of that which goes to make time itself. It sets the standard for time the world over.' It was not only the first of sciences but the father of them all. It guides men in all their mundane affairs such as marriage, business, health. The object of the astrologer is not to shoulder something off on to any planet, but rather

to learn through planetary indications as they were affecting our birth and its atmosphere at the time of birth, learn the nature of the vibrations taken into the body of a newly born babe which constitutes the character it will give physical manifestation to, and if upon investigation it is found that undesirable traits and circumstances will result from these influences, if just simply and unconsciously followed, set about not to change those indicated conditions, but to add to this nature qualities which will insure the manifestation of the highest expression of life that one can conceive, and thus bring about conditions and consequent events in harmony with the best the native contains, and so through knowledge and effort, improve nature. This is certainly a grand mission which the Science has got to achieve in the interests of humanity and as such, it should not be treated depreciatingly as one is likely to do under the influence of Astronomy. It is also contended that all astronomical discoveries only strengthen the value of astrology as a science. The science is recommended to be studied by children in schools so that they 'might learn early in life and without going through bitter experience, what avocations Nature has best fitted them for'.....The get-up is good and the book can be had for 50 cents. We have much pleasure in commending the book to the attention of the public.

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**Johann Gottfried Halle, Astronomer.  
The First Observer of Neptune.**

"Herr Halle was born at Pabsthaus, near Grafenhanchen, Prussia, June 9, 1812. He studied mathematics and the natural sciences at Berlin from 1830 until 1833. He observed the planet Neptune on September 23, 1846, guided by Leverrier's calculations. In 1851 he was made director of the observatory at Breslau and professor of astronomy. In 1839-40 he discovered three comets. Prof. Halle died at Potsdam July 10, 1910".

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We are glad that the Corporation of London has forbidden the killing of animals in the presence of another.

Much is said and written on the introduction of moral education into the Schools and Colleges. The education that is being now imparted is mainly secular and has been, by some, regarded as tending towards godlessness. This is a serious objection and every endeavour be made to remove it if existing and make the system of education more moral and more religious. A student is likely to forget that there is such a thing as morality and religion if sound principles both moral and religious are not implanted in his mind while he is still in the impressionable period of his career. But the difficulty in a country like India when there are students belonging to different religions is very great. However there are certain elementary precepts which are common to all religions which can be collected together, printed in the form of a booklet and used in all educational institutions. Such a work must be undertaken by eminent educationists who are leaders in their own community and who can speak with authority on its behalf.

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In the Hindu Sāstras the education imparted, though mostly religious, aimed at the moral training of the taught. The ancient sages saw how necessary it is that boys should know what moral precepts are and laid down that they should practise them in their daily life. A Brahmāchārya by which name a student was known in those days was asked to speak the truth. He should be reverent towards his preceptor, elders and parents. On him was enjoined the practice of abstinence, purity in life, cleanliness control of passions and chastity. He should be God-fearing and should attend to his studies at the prescribed hours. Above all he should be humble "Desiring immortality, let him (student) court humiliation all through his days. He who habituates himself to bear humiliation, happily sleeps, happily wakes (from sleep) and travels in the path of duty." This was what Manu laid down as the guiding principle of conduct not only in the student-life but throughout. The moral side on which the ancients laid so much stress in their system of education might well be adopted by the moderns in the Universities of these days.

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THE  
LIGHT OF TRUTH  
OR THE  
Siddhānta Dipikā and Āgamic Review.

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*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

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TIRUJÑĀNA-SAMBANDAR'S DEVĀRAM.

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தோதடைய செவியன்விடையேறி யோர்துவெண்மதிசூழக்  
காதிடைய சுடலைப்பொடிபூசி யென்னுள்ளங்கவர்கள்வ  
னேதடைய மலரான்முன நாட்பணிந்தேத்தவருள்செய்த  
பீடுடைய பிரமாபுரமே வியபெம்மானி வனன்றே.

He hath the palm-leaf \* in his ears ; He is mounted upon a steer  
and crowned with the pure white crescent moon ;  
He is smeared with the ashes of the 'burning Ground in the  
jungle ; He is the thief who steals away my soul ;  
He is garlanded with full-blown flowers ; 'tis he who, in former  
days when they worshipped and praised him, bestowed grace.  
and came to the glorious *Piramā puram* ;—Our mighty one is He !  
Is it not so ?

முற்றலாமை யினநாகமோ டேனமுனைக் கொம்பவைபூண்டு  
வற்றலோடு கலனாப்பலிதேர்ந் தெனதுன்ஊங்கவர் கள்வன்  
கற்றல் கேட்டலுடையார் பெரியார்கழல்கையாற் றெழுதேத்தப்  
பெற்றமூர்ந்த பிரமாபுரமேவிய பெம்மானி வனன்றே.

He hath put on, as ornaments, the young serpent and the tusks of  
the wild boar ;  
He sought for alms with a dry skull as his porringer ; He is the  
thief who steals away my soul ;  
He, while the great ones who possess all knowledge have learnt  
and heard, worship and praise at His feet,  
Mounted upon a steer, came to the glorious *Piramā puram* ; Our  
mighty one is He ! Is it not so ?

(To be continued.)

G. U. P.

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\* *Tōdu* : this is a roll of palm-leaf kept in the perforated lobe of  
the ear.

## SAIVAISM : A STUDY.

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Śaivism is one of the several systems of philosophy which we find expounded in the sacred books of India. Śiva with whose worship the system has been closely associated, was regarded ever since the vedic times as the Lord of the Universe. Owing to its hoary antiquity, it has now come to be regarded as "one of.....vastness, and its issues are of.....immense importance in the history of both ancient and modern Indian religion and theology." Other systems have risen in modern times and thrown it somewhat into the back-ground. Researches are now being made by scholars who are endeavouring to give a clear exposition of the system to the world. But the complaint remains: that "no serious attempt has been made by Europeans to trace the broad outlines of the system, to mark its points of agreement and disagreement with other and more familiar schools of Hindu thought, and to trace it back to its origins."

In the Rig which is regarded as the oldest Vēda, there are several hymns addressed to Rudra. There he is regarded as 'the Lord of songs', 'the Lord of sacrifices', as 'the God possessing healing virtues'. The Vēda praises him as 'accessible,' 'gracious', as 'He by whom life is conquered, as 'He whose command cannot be transgressed,' as 'Thou by whom prayers are readily received.' He is referred to as the 'Father of the world.' The Vēda describes his form as being 'golden-formed,' and 'brilliant like the sun'. Rudra is the "long haired being who sustains the fire, water and the two worlds ; who is, to the view, the entire sky and who is called this 'Light'. He is wind-clad (naked) and drinks Visha (water or poison)."

In the Yajur Vēda, Rudra is described as being 'Without a second.' He is the God of the Universe, pervading and transcending it. Śiva, Śambhu, Paśupati, Mahādēva are a few of the names by which he is extolled in the Yajur Vēda. The Vēda calls Him Tripurasamhāra, the destroyer of three cities, the



word *pura* being also interpreted as meaning the bond with which the soul is enveloped. There are passages in the *Mahābhārata* which show decidedly that the worship of Śiva was much prevalent in those days. "The mere fact that a poem in which Kṛishṇa plays throughout so prominent a part and which in its existing form is so largely devoted to his glorification, should at the same time contain so many passages which formally extol the greatness, and still more, which incidentally refer to a frequent adoration, of the rival deity, by the different personages, whether contemporary or of earlier date who are introduced—this fact, is, I think, a proof that the worship of the latter (*Mahādēva*) was widely diffused, if indeed it was not the predominant worship in India, at the period to which the action of the poem is referred." The word Śiva occurs in the *Atharva Vēda* where he is spoken of, as the father of maruts and as the Lord of life and death. The *tantras* which amplify the Vedic teaching in its practical form describe the several rites which should be observed in worshipping Śiva either in the form of *chakra* or a cylindrical *Liṅga*. *Amarasinha* in his *lexicon* mentions the words *Rudra* and Śiva as being synonymous.

It is contended that the symbols used in the worship of Śiva gave rise to the *Dēvanāgiri* character and, according to certain calculations, the inventor of the alphabet lived as far back as the seventeenth century B. C. This fact is regarded as evidence to prove that the worship of Śiva must have prevailed in an age as far remote as 2000 B. C. In a later age about the 7th or 8th century A. D., Śiva was worshipped largely in *Kashmir* and there were in that country two Schools of Śaiva theology called the *Pratyabhijñā* and the *Spanda* which teach practically the same doctrines and between which there exists no essential difference. *Abhinavagupta* belonged to the *Pratyabhijñā* School and the system as expounded by him was codified and reached its culmination about the 10th century. "The doctrines formulated by *Abhinavagupta* are in all essentials exactly the same as those of the *Tamiḷ Siddhāntam*". So it is said that the Śaiva cult, after it had been codified in *Kashmir*, came down

to Southern India through many channels about the middle of the twelfth century. This date synchronises with the great upheaval which ended, in the Kanarese country, in the overthrow of Jainism and the setting-up of Śaivism for several ages. From the Kanarese country, it spread into the Tamil lands and reappeared at the beginning of the 13th century as the basis of Śaiva Siddhāntam.

But the devotional literature in Tamil, said to be written between the 8th and 9th centuries A. D., shows that the Śaiva worship had a hold on the Tamilian much earlier than the thirteenth. It was, however, St. Meykaṇḍān who raised it to a system of Scholastic philosophy by composing his famous book Śiva-jñānabōdham in Tamil about 1223. This book is now regarded as an authority on the system by all Tamil Siddhāntins.

The essence of Śaiva Siddhāntam is summarised in the words Pati, Paśu and Pāśa. Pati is the Lord who is absolute, transcendent and in whom all Śaktis or powers remain in potency, Paśu is the soul who is held in bondage which is to be broken. Pāśa is the Prakṛiti which holds the soul in its envelope. The Soul, on account of his ignorance of Pati's eternal grace, is drawn into the coils of Prakṛiti, becomes subject to births and deaths which restrain him so long as he identifies himself with the worldliness about him. But when he realises by dint of experience that Prakṛiti is a Pāśa binding him to matter and standing in his way of obtaining eternal bliss, he gets Śiva's grace and is released for ever from all material bonds.

Siddhāntam recognises three different kinds of matter each one of which is subtler than the one below it. The lowest or grossest of the three is the Mūlaprakṛiti which is composed of the first twenty-four tattvas such as the five elements, the ten senses, five deceitful perceptions, and the four antaḥkaraṇas. "The ear perceives sound through Ākāś. The body perceives touch through the air. The eye perceives light through fire. The tongue perceives taste through water. And the nose perceives

smell through the earth.....The mouth speaks through the aid of Ākāś; the feet move through the aid of air; the hands work through the aid of fire; the anus excretes through the aid of water; the genital organs give pleasure through the aid of earth." Manas, Buddhi, Ahaṅkāra and Chitta which are the four antaḥkaraṇas, 'respectively perceive, reason, linger and reflect'. Subtler than the Mūla-prakṛiti are what are known as Vidyā-tattvas. They are Time, Niyati, Kaḷā, Vidyā, Rāga, Puruṣa and Māyā. "Time measures the past, gives enjoyment in the present, and contains new store for the future. Niyati-tattva fixes the order and sequence of Karma. Kaḷā-tattva induces action. Vidyā-tattva induces intelligence. The Puruṣa-tattva induces perception of the four senses. And Māyā induces doubt and ignorance." Subtlest are the Śuddha-tattvas which are Śuddha-Vidyā, Īśvara, Sadāśiva, Śakti and Śiva-tattvas. "Śuddha-Vidyā induces more intelligence than action. Īśvara-tattva induces more action than intelligence. Sadāśiva-tattva induces them both in equal proportion. Śakti-tattva induces action and Śiva-tattva induces Jñāna alone."

In conformity with the three kinds of matter, there are three different categories of souls. The lowest are those which are sheathed in the grossest Mūlaprakṛiti and are known as Śakalas. Under this category come creatures from the tiniest insect to the most exalted Trinity. They are subject to births and deaths and become rulers of this Universe as they advance in spirituality. Some of them such as Rudra, Brahma and Viṣṇu are reputed to have acquired such tremendous powers as to be identified with the Supreme Being Himself. They are influenced by the three guṇas—Satva, Rajas and Tamas. They are controlled by the four avasthas—Jāgra, Svapna, Śushupti and Turiya. They are conditioned by the three impurities—'the āṇava mala or illusion of differentiation in the Supreme Unity of Being'; 'the impurity of Karma' and 'Māyīya which arises from the presence in them of the material body.' To the second category belong Praḷayākalas which are souls clothed in the Vidyā-tattvas and are subject to a double

impurity—the illusion of differentiation, and Karma. Owing to the latter impurity, they are drawn by desires to work and they incarnate. The Vijñānakaḷas are of the highest order. They are immortal and beyond the influence of Guṇas. Births and deaths are no longer for them. They live very near the Supreme Śiva and become invested with almost Divine powers by virtue of which they become Lords of Universes. They are clothed in the Śuddha-tattvas and are subject to only one impurity —the illusion of differentiation.

The system recognises three entities.—The Supreme Being Soul and Matter. It is dualism inasmuch as it regards Soul and Matter as eternal. It is modified monism inasmuch as Matter is only an instrument to execute the will of the Supreme. It is monism as it postulates the transcendency of One Supreme Being. It is thus eclectic inasmuch as it attempts to bring about a reconciliation among the several rival Schools of Indian Philosophy.

C. A. N.

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“The successful man of to-day is the man who has ideas ; who does things the average man does not think of. The young man who does his level best no matter how small his salary, is the man who makes the greatest success.”

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“Edison once said, what is commonly called ‘genius’ is in reality two per cent inspiration and ninety-eight per cent perspiration.”

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“Don’t waste life in doubts and fears ; spend yourself on the work before you. The right performance of this hour’s duties will be the best preparation for the hours of ages that follow it.”

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“Draw the curtain of night upon injuries, shut them up in the tower of oblivion, and let them be as though they had not been.

—*The Herald of the Golden Age.*

## JĀBĀLA UPANISHAT.\*

### SECTION I.

Om. Brihaspati addressed Yājñavalkya : " Which is that Kurukshētra which is the place of Divine worship of Gods, and abode of Brahman of all beings " ?

2. (He replied): " The avimukta is indeed Kurukshētra which is the place of divine worship of Gods, and the abode of Brahman of all beings.

3. Here, when the life is departing from the beings, Rudra imparts the Tāraka Brahman (Ōm), by which one, having become immortal, attains salvation.

4. Therefore one should live in avimukta alone, he should not abandon avimukta."

5. It is even so, Yājñavalkya.

### SECTION II.

Next, Atri addressed Yājñavalkya: "How can I understand him who is infinite and un-manifested Ātman " ?

2. Yājñavalkya replied to him: "He is to be worshipped in avimukta, who is infinite and un-manifested Ātman; he has established himself in avimukta ".

3. Where is that avimukta ?

4. It is between Varāṇā and Nāśī.

5. When is it Varāṇā and when Nāśī ?

6. That which removes all the sins committed by the senses, is called Varāṇā ?

7. That which destroys the sins committed by the senses, is called Nāśī ?

8. Where is the seat of that (Vārāṇāśī) ?

9. It is at the root of the nose where the eye-brows meet. This is called Dyū (heaven). This is the meeting-place of this and other worlds. This centre, the knowers of Brahman worship as Sandhyā.

10. This is called avimukta. This avimukta is to be worshipped. He, who knows this understands the avimukta-knowledge.

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\* This is 13th in order of 108 Upanishats.



## SECTION III.

Next, the Brahmachārins addressed him: "Tell us by what holy recitation (japa) one attains immortality?"

2. Yājñavalkya replied: "By Śatarudriya (Rudrādhyāya). These are the names of the immortal one. Reciting these, one verily attains immortality."

## SECTION IV.

Next, Janaka of Videha, approaching Yājñavalkya addressed him thus: "O worshipful one, explain to me Sanyāsa."

2. Yājñavalkya replied: "Having observed the rules of Brahmachārya, one should become a householder. From the stage of the householder, he should become a Vānaprastha (forest-dweller). Next he should renounce the world (Sanyāsa). One can take up Sanyāsa either from Brahmachārya, or from the stage of the householder or from that of Vānaprastha."

3. Whether one be a fulfiller of the vows or not (in the Brahmachārya stage), or whether he has completed the spiritual instructions given by the preceptor or not (in the stage of the householder), or whether he be one who has not maintained the sacred fire, and whether he be one who is not entitled to keep the sacred fire\*, he should renounce the world the very moment he becomes disgusted with it.

∴ (As preparatory to Sanyāsa) some perform the Prājāpatya ceremony. This should not be done. Āgneyī ceremony should be observed. Agni is verily Prāṇa. By performing this, he verily propitiates the Prāṇa.

5. Next, he should perform the Traidhāturiya ceremony. By this he propitiates the three Dhātus, namely, Satva, Rajas, and Tamas.

6. (Next) he should smell the sacred fire when chanting the mantra. "This is thy source (Prāṇa) of sacrifices. Taking the birth out of it thou shinest well. Knowing it, O fire, Thou goest (to thy source). Next increase our prosperity." This

\* The first three means the followers of the three āśramas and the fourth, the fourth class who are not entitled by birth to worship the sacred fire.

is verily the birth-place of fire which is Prāṇa. The mantra says, 'go (O fire) to Prāṇa, Svāhā'.

7. (For those who have not maintained the sacred fire the following rule is laid down). Bringing the fire from the (nearest) village, he should smell the fire as said before (see the previous Para).

8. If he does not get fire (according to another interpretation, one who is not entitled to keep the fire), he should perform the ceremony in water chanting the mantra, 'water is verily all the deities ; I offer oblation to all the deities'. After performing this, he should take out the remainder of the offering mixed with ghee which removes all diseases, should eat the same reciting the Mōksha mantra (Jyōtiraham, Virajā Vipāpmā, &c).

9. Thus, one should take up (sanyāsa) by observing the Vēdic ceremony, and worship the Brahman".

10. It is even so, holy Yājñavalkya.

#### SECTION V.

Next, Atri addressed Yājñavalkya : "I ask thee, O Yājñavalkya, how does one become a Brāhmaṇa, without wearing the Yājñōpavīta (the sacred thread ?)

2. Yājñavalkya replied: "the self is verily his sacred thread.

3. The following is the rule for the Parivrājaka, (when the death approaches him). Having sipped a little of the consecrated water, he should lay down his life on the field of battle ; or he should quit the body by taking no sustenance whatever, or he should cast his body in the holy waters, or he should enter fire, or he should walk on towards the north, until his body falls dead.

4. Now the Paramahansa ascetic who is clad in rags, clean shaven ; becomes fit, to attain Brahman ; he should not accept anything from others ; he should ever remain pure, without the slightest thought of malice to others ; and he should subsist on alms.

5. If he has no time to observe the above ceremonies he should take up Sanyāsa either in thought, or by pronouncing the formula.

6. This path is verily proclaimed by Brahma. Treading this, the Sanyāsin realises Brahman".

7. Thus Yājñavalkya taught the king.

#### SECTION VI.

The Paramahamsas are Samvartaka, Āruni, Śvetaketu, Dūrvasa, Ribhu, Nidāgha, Jaḍabharata, Dattatreya, Raivataka, and others, whose characteristics and conduct are imperceptible; though they are not mad, they act like madmen.

8. He (Paramahamsa) should consign to the water his staff, water-vessels, the balance-pole, the strainer, the tuft of hair, and the sacred thread pronouncing meanwhile the mantra 'Bhūsvāhā'; he should seek out the Ātman. He should go about quite naked, without possessing anything; he should be free from the pairs of opposites, and should be well trained in the true path of Brahman; he should be pure in thought, and maintain his body by accepting voluntary alms\* at stated times; he should remain unattached and be the same in success and failure; he should own no place and should spend his time in an empty house, a temple, a dilapidated well, an ant-hole, under a tree, a potter's roof, a sacrificial place, a sand bank, the hollow of a tree, natural or artificial caves, and water-courses; he should have no pursuits, and should be free from Egotism; he should be ever-centred in meditation on Om. He should be ever-dwelling in Ātman and engage himself in rooting out the action of good and bad; and he should cast off his body according to the Sanyāsa rules. He is verily the Paramahamsa. Thus ends the Upanishat.

R. A. S.

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\* There are four classes of Jivanmuktas; one, Brahmanvit who goes out for alms at fixed times; the second, Brahmanvara, who does not so go out, but receives alms brought to him; the third, Brahmanvarya who does not even so receive, but allows himself to be fed by others; the fourth, the Brahmanvarishṭha, who, being utterly unconscious of this world, neither seeks alms from others, nor allows himself to be fed by them. The third class is referred to here.

## TURIYA—THE THEORY OF GOD.

(Continued from page 109 of No. 3 Vol. XII.)

Hence it is that the commentator on the Undiyār (உந்தியார்), in describing the Turiya, explained it thus “பிராக்ரஹிவிமுதல் நாத மீருன் தத்துவங்கடந்து”. Hence it is that the Māṇḍūkya styles that pada as Prapañcha-upasama, or as Tennyson would put it, some far-off Divine Event to which the whole creation moves. The hoary sage Śivavākkiyar thus characterises God :

“அரியுமல்ல, அயனுமல்ல, அரனுமல்ல வப்புறம்  
அலியுமல்ல பெண்ணுமாணு மல்லவே  
துரியமுங் கடந்துகின்ற தூர தூர தூரமே.”

“God is neither male nor female nor neuter, neither Brahma nor Viṣṇu nor Rudra, but is spirit, is far, far, far off from the Turiya”. Saint Tirumūlar similarly describes God as really transcending all “கடந்துகின்றான்”, etc. Indeed this கடந்ததன்மை or கடவுட்டன்மை (transcending nature of God) is called the Turiya, but it also describes, in relation to the three known things, the guiding or the animating Nature of God as regards these known and knowable things; for, though the Kēna Upaniṣhat describes Him as “अन्यदेवतद्विदितात् अतो अविदितात् अघि : He is other than the known and other even than the unknown,” yet it describes Him as the animating or guiding Principle, for unless He wills, matter cannot move and souls cannot know “तस्यभासा सर्वमिदं विजाति : By His lustre all these shine.” In describing God then as the Unknown, we do not divorce Him from us, but rather we draw Him closer and closer, we do not hold Him as vague and imaginary but rather as truth and as existing without change; for, as the Taittirīya proclaims, He is “सत्यज्ञानमनन्तब्रह्म Truth, consciousness and Infinity.”

But some of the modern representatives of the Āchāryas of some of the schools have taken it into their head to dub

the Turiya-theory a myth and some even go to the length of ascribing it to the invention, pure and unadulterated, of Appayya Dikshita saying that the ancient Śaiva Āchāryas never dreamt of such theories. This requires our primary consideration. In India, are not the tenets of the various Schools best known by the views of the founders, or rather expounders, of such schools? Well then, what says our Śrikanṭha-chāriyar who is, at the best, the elder contemporary of Śaṅkara (according to Vidyāranya), and who, according to Appayya Dikshita, is earlier than Śaṅkara, not to say of Rāmānuja, Madhva and Vallabha and others, who are admittedly posterior to Śaṅkara. Observes the Blessed Bhāshyakāra Śrikanṭha-chāri in the Ānandamaya Adhikaraṇa (1 Pada—1 Adhya 16).  
 अन्नमयादयः अस्मान् पञ्चचेतनाः अन्नाद्यनुमितं पञ्चभूताधिष्ठातारः कारणभूताः पुरुषाः  
 ब्रह्मविष्णुरुद्रेभ्यश्च सदाशिवसंज्ञाः । अन्नमयाद्यात्माधारस्य सदाशिवास्यानन्दमयस्यापिकारणं परम-  
 शिवाख्यं ब्रह्म तत्प्रतिष्ठेत्युच्यते.”

“The presiding deities over the five bhūtas which are denoted by the Annamaya and other Kōsas are 5 kārāṇa purushas Brahma, Viṣṇu, Rudra, Iṣvara and Sadāśiva. Brahma whose name is Paramaśiva is the cause of even this Sadāśiva who is Ānandamaya. Hence that Brahm is called the Substara-tum.” In the Tadabhidyāna Adhikaraṇa (3 p.—A. 2. 14):  
 “परमात्मा शिव एव साक्षात् सर्वभूतोत्पादकः Paramātmā Śiva alone is the direct originator of all Bhūtas” and there he quotes the śloka:

“सदाशिवश्चन्दमूर्तिः स्पर्शमूर्तिस्तथेश्वरः ।

रुद्रस्तेजोमयस्तथा रसमूर्तिर्जनार्दनः ।

गन्धमूर्तिश्चतुर्वक्त्रो ह्येतेष्वमूर्तयः ॥

Sadāśiva is Śabdāmūrti, Iṣvara is Sparśāmūrti, Rudra is Tejōmaya and Viṣṇu is Rasāmūrti while Brahma is Gandhamūrti—These are the five mūrtis,” and continues “एतेहिसदाशिवादयः  
 अन्नप्रसङ्गिका एताः पञ्चमूर्तयः पञ्चभूतापन्नाः परब्रह्मणः शरीरं पञ्चब्रह्मशरीरादेव परब्रह्मणः  
 प्रत्यक्षरूपेण प्रयतन्ते । पञ्चभूतापन्नाश्चे ते सदाशिवादयः परमात्मन उत्पद्यन्ते.” These  
 five beings Sadāśiva and others are denoted the Pañcha-Brahmas. These five mūrtis becoming the deities of the five bhūtas form



the body of Parabrahma. The creation and others of the prapañcha (world) are effected from Parabrahma who has, as his body, these five mūrtis. The five mūrtis—Sadāśiva and others—who are the controllers of the five bhūtas are generated from Paramātmā". Continues he: ननुभूतानामेवोत्पत्तिरुच्यते—आकाश-  
स्संभूतः इत्यादिना सदाशिवादीनां न साक्षात् सर्वाद्युच्यते इति चेत् उच्यते एव शाखान्तराध्याहा-  
रात् तथाथर्वशिखायां ध्यायीतेशानं प्रद्यायितव्यं सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते सर्वाणि  
चेन्द्रियाणि सहभूतैः.....शंभुराकाशमध्यं इतिब्रह्मादीनां इन्द्रियाणांचभूतैः सहोत्पत्तिश्चूयते

"If it be argued that there is mention of the generation of the five bhūtas alone in the texts 'Ākāśa is produced' etc., and not of the production of Sadāśiva and others, we maintain that it is also stated, from a reference to the Atharva Śikha which says 'contemplate on the Lord Iśāna'. This all-including Brahma, Vishnu, Rudra and others, and all Indriyas are produced along with the Bhūtas."

Therefore the production of Brahma and others and of all Indriyas along with the Bhūtas are mentioned. Again in the next sūtra, पारंपर्येणक्रमोऽत उपपद्यते Śrikanṭhayōgi continued thus: अथर्वशिखायां  
सर्वमिदं ब्रह्मविष्णुरुद्रेन्द्रास्ते संप्रसूयन्ते सर्वाणि चेन्द्रियाणि सहभूतैरिति सहोत्पत्तिर्ब्रह्मादीनां  
भूतेन्द्रियाणांच आम्नायतेच. It is heard in the Atharvaśikha of the joint-  
production of Brahma and others along with Indriyas and the Bhūtas. Again in the Samjñamūrti Adhikaraṇa (19 S. 4 p. 2 A.)  
the Bhāsyakāra observes: पूर्वमाकाशादीनां भूतानां सह सदाशिवादिभिरधिष्ठा-  
तृभिः परमेश्वरादुत्पत्तिरभिहिता. We were told before of the production  
of the Bhūtas, Ākāśa and others along with their presiding  
deities Sadāśiva and others, and later on he says: ततश्चाकाशादि  
पृथिव्यन्तं सदाशिवादिसंज्ञं पूर्वपूर्वकारणरूपं ब्रह्मउत्तरोत्तरं कार्यं सृजति हन्ताहमिमांस्त्रिदेवताः  
अन्ननर्जीवेन नामरूपं व्याकरवाणीति त्रिवृत्कुर्वत एव परमेश्वरस्य ब्रह्मादिरूपस्यति त्रिदेवता  
तेजो अप् अन्नात्मिकाः ब्रह्मविष्णुरुद्ररूपाजायन्ते. Brahm creates Sadāśiva and  
others denoting them as Ākāśa to Prithvi (earth) by causing  
each preceeding Bhūta as the immediate cause of the next  
following bhūta. Brahma, Vishnu, Rudra of the form of Anna  
(earth), Ap (water), and Tejās (fire) are born from Paramēś-  
vara, etc.

6. In Sambruti Adhikaraṇa (S 13, p 3, A 3), हरिहरहरण्यगर्भादिः ॐनाम उत्कृष्टं ब्रह्मेति अग्रे तेषामपि दृष्टिः Brahm transcends Hari, Hara and Hiranyagarbha, of their birth we heard before.

7. In the Atrādhikaraṇa, तथार्थवर्तिकायां—ध्यायितेशानं प्रधायितव्यं सर्वमिदं ब्रह्मविष्णुब्रह्मस्ते संप्रसूयन्ते.....सहस्रैः नकाराणामधेयः .....तत्सृष्ट्वा नदेशानुप्राविशत् इति सकलकार्यजातं मनुप्रविश्य सक्तित्रयसंबन्धेन त्रिगुणभिन्नमूर्तिभ्यादि प्रपञ्चरूपो भवति. "He created it. He then entered into it. By entering it by means of His Ichha, Jñāna and Kriyāśaktis, He has the whole world as His form—a world which consists of the Trimūrtis who are different from one another on account of the different guṇas Sattva etc." Here he includes the Trimūrtis among the worldly things.

8. In the Adhyānadhikaraṇa (15 S. p. 3. A 3), अन्नमयमात्मानमुपसंगम्य इत्यादिषु प्रत्येकमात्मज्ञानादन्नमयादीनां अन्नाद्यधिष्ठातृ चेतनत्वमवगम्यते ब्रह्मव्यतिरिक्तानां चेतनानां मुमुक्षुष्येत्येवं निषेधात् ध्यानकाले तेषां नानुसन्धानं तथार्थवर्तिकायां शिवएको ध्येयवस्तुत्वं करस्सर्वमन्यतरित्यज्येति—शिवव्यतिरिक्तानां मुमुक्षुष्येत्येवं निषिध्यते.

(To be continued.)

A. R.

### A Letter to the Editor.

TO THE EDITOR,

THE LIGHT OF TRUTH,

MADRAS, N. C.

SIR,

I was not a little surprised to read in the July number of your Journal certain remarks by the late Dr. G. U. Pope in the course of his introduction to the *Puṣanānūgu*. With due deference for his blessed memory, I beg to point out some mis-statements of facts which the Doctor makes in the course of his introduction. We would rather expect a person of such learning, ability and researches to be more correct in his statements of facts and to do at least mere justice to the introduction he had taken in hand to write for the *Puṣanānūgu*.

2. It is significant that the mis-statements complained of occur when he treats of the religious aspect of the work under notice. He states that scarcely any except the introductory invocation makes any allusion to

Śiva-worship. This is untrue and very misleading; for, stanza No. 6 of the *Puranānūru* (lines 18-19) with unmistakable clearness directly alludes to Śiva worship; besides this there are many references to Śiva throughout the book, the nature of which will lead any impartial observer to conclude that they are allusions, though indirect, to the worship of Śiva which was as prevalent as any other form of worship, if not the prevalent religion of the time (Vide stanzas 166, 56, 55 etc). *Puranānūru* is not, of course, an exposition of the various forms of worship prevalent at the time of its composition; but so far as it throws any sidelight on the institutions of its time, such observations as, ஆன்றகேள்விய் யடக்கிப் கொள்கை நான்மறைமுனிவர், stanza No. 26, புறையினற்பனுவல் நால்வேதம் stanza No. 15, நன்பலகேள்விமுற்றிய வேள்வியந்தணர் stanza No. 361 and numerous others of similar tone which are of more frequent occurrence in the work than any reference to demons, will not lead impartial critics to any conflicting opinions as regards the religious aspect of the *Puranānūru*.

3. Dr. Pope's statement that, demons are constantly referred to and there seems to have been a system of demon-worship, is in my humble opinion utterly incorrect; but it seems here that the Doctor, in common with some others of his profession, commits the obviously thoughtless mistake of including in the term demons such beings as Māyōn, Valiyōn and Murugan, who are *Gods*; for, beside these on the one hand and on the other, the devils and other spirits that come up to the battle-fields for feeding on the carcases there is no reference to any other being who can with any justification be called demons and to whom any worship seems to have been offered. He also refers to 'a demoness with many of the attributes of Kāji' as occurring in the *Puranānūru*; I have not been able to meet with any reference in the book to such a being or to any demoness being worshipped by anybody.

It is interesting to note that his bold assertion that the worship of Murugan and the Kāji-like demoness has passed into the Śiva system to Subramanya and Pārvati has no facts recorded in the *Puranānūru* to rest upon; for, in the first place there is not an iota of evidence in the *Puranānūru* to warrant the conclusion that Murugan was not already regarded as the son of Śiva and as identical with Subramanya, and in the second place, the Kāji-like demoness is a non-entity in the *Puranānūru* and I hope his readers will not be deceived into supposing that his unwarranted conclusions expressed in the course of his introduction are supported by any evidence in the *Puranānūru*; and if the particular conclusion last mentioned rest on any evidence at all, that evidence is not in *Puranānūru* anyhow but *somewhere* else.

4. The numerous references to the four Vēdas, Vēdic Brahmins and Sages and Vēdic sacrifices, the allusions to the worship of Gods in general and to that of Śiva alone in particular, the nature of the duties and objects of this life and of the life to come described in these poems, all go to prove that the predominant religion of the age of the Puranānūru was Vēdic in spirit and in letter and that the pre eminent one was the worship of Śiva.

5. He also asserts that in *all* these poems there is a note of an oft-times savage ferocity. When making this statement the Doctor evidently has in his mind the state of the battle-field where intrepid warriors have clashed at close quarters, or the forlorn and pitiable sight of a stronghold that has been razed to the ground or burnt down by the powerful conqueror, which is so beautifully, yet not without compassion, narrated in many of the stanzas. These and similar things inevitably follow in the train of war; and this is not peculiar to the age of Puranānūru alone; similar heart-rending incidents can be met with in the present day war-history too. But real heroism, chivalry and valour may be easily mistaken for savagery; and it is the former elements of humanity that permeate most of the poems of Puranānūru.

The following extract from stanza No. 9 very well illustrates the nature of the exceptions which the opposing parties made or were required to make even in the heat of raging war:—

“ஆவுமானியத் பார்ப்பனமாக்களும்  
பெண்டிரும் பிணியுடையீரும் டேணித்  
தென்புல காழ் ஈர்க்கருங் கடனிறுக்கும்  
டொன்போற்புதல் வர்ப்பெறுநீரு  
மெம்மம்பு கடிவீடுது தும்மறண் சேர்துமென  
உறத்தாறுதவனும் புட்கை.”

This is really worthy of any standard of civilization. Is it not? But what about the poems that do not relate to war? Is there the least hint of anything savage in, say for instance, stanza No. 10, 18, 20? Do they not breathe a very noble spirit? Can any statesman of the present day give a better advice to a king than what is stated in stanza No. 5 for instance? The duties of the rulers enjoined in these poems and the code of political morality that permeates most of them, are as high as, if not higher than, what the present age can boast of. Most of the poems, especially those realiting to the துறை of பெருண் மொழிக்காஞ்சி and செவியறிவுறாஉ really display a very high order of refinement and ethical excellence.

KIRUNEGALA, }  
9th Sep. 1911 }

Yours sincerely,  
M. TAMBIAH.

## The Idea of God viewed in the Light of the Hindu Philosophy\*

DEAR BROTHERS IN GOD,

It gives me very great pleasure, and I consider it a privilege to present, before this learned Śaiva Siddhānta Conference, a paper on "The Idea of God viewed in the light of the Hindu Philosophy." This subject upon which it is the sacred duty of every son of Bharata-kaṇḍa—nay of all humanity in the world—to bestow prayerful thought and meditation is so vast and incomprehensible in its nature, so sublime and ethereal in its contents, so uplifting and inspiring in its effects, that, howmuch frail humanity may sing or preach or write on it, it becomes difficult to understand it in its completeness, and still more difficult to express it to others in clear and unmistakable language. I cannot therefore give you a complete and exhaustive exposition on this subject, nor do I pretend to have gone through the Vēdas, the Upanishats, the Purāṇas, the Itihāsas, and the other sacred writings of the Hindus, which require prayerful study and patient and unbiassed research. On the other hand, I would be immensely satisfied if this, my poor attempt at setting forth the idea of God as enshrined in the Hindu Philosophy, could create a thirst, in those who have no interest in religion, to drink deep and quench their thirst at the fountain of which Svāmi Tāyumanavar sings.

"எத்திக்கும தானாகி யென்னிதயததே யூரித்

தித்திக்குமானந்தத் தேனே பராபரமே."

"All space is Thine, O Parāpara, immanent Thou art,

And thou well'st up as a honied fountain of bliss in my heart."

It is very difficult to have a complete idea of God or to express it so that it can be readily understood. Not only the ignorant and the half-educated but also the educated who have delved deep into metaphysics and endeavoured to understand the

\* A paper read before the Śaiva Siddhānta Conference at Rāmnād, 1910.—Ed. L. T.



hidden life of the universe and explain its meaning, have been confronted with the same difficulty.

The ignorant but pious farmer, who gets up from bed in the early hours of the morning and goes to his village temple to worship his God, if he should be asked who his God is, could only point to the temple and the image there as his God. His idea of God is very closely associated with the temple and the image, temple going, the festivals conducted in the temple, the *pūjas* and such other rites and ceremonies. These have a meaning to him, crude but helpful and inspiring. They awaken his emotion, speak to his heart, bring down tears of repentance, and console his troubled soul with the sweet whispers of peace. Without these concrete symbols of worship, God would be to him a formless abstraction devoid of meaning. And it is inevitable that this should be so. For, to the ordinary mind, an idea of God that disregards symbols and ceremonies cannot but be unintelligible. It is therefore to satisfy the spiritual hunger and thirst of those, who are babes and sucklings and who cannot digest abstract ideas of God, that temples are built and images are consecrated representing God in his different powers and attributes. Whatever may be said against having images in temples and against rituals and ceremonies, no one can gainsay the fact that they are indispensable at a certain stage of the spiritual evolution of man. Macaulay points out this necessity in his essay on Milton. He says: "Logicians may reason about abstractions. But the great mass of men must have images. The strong tendency of the multitude in all ages to idolatry can be explained on no other principle. Reformers have often made a stand against these feelings, but never with more than apparent and partial success. The men who demolished the images in cathedrals have not always been able to demolish those which were enshrined in their minds" With equal force, says Divyadas Datta in his lectures on Vedāntism: "Idolatry in the sense of religious symbolism—and I believe the most orthodox Hindu would take no other view—cannot be open to objection. Symbolism there

must be whether in words or things. Verbal symbols appeal to the ear, and the symbols of things to the eye, and that is all the difference between them. Verbal symbolism is language. Who would object to the use of language in religion? But if the one is allowed, why should not also the other? To my mind idolatry, apart from its attendant corruptions, is a religious algebra. And if verbal symbols without the spirit or in a corrupted spirit are not objectionable [but are they not?] so, and to the same extent, formal symbols or stocks and stones also are objectionable. At one stage of its growth idolatry is a necessity of our nature. The tender seed of a religious spirit requires to be carefully preserved in a soft coating of symbols till it has acquired the strength to resist the nipping frost of worldliness and scepticism." It is in this light that the Hindus regard their images. As is erroneously supposed by half-informed westerners, the Hindus never worship their idols as "fetishes". We have the high authority of Max Müller on this point. He says, in his origin and growth of religion, "a *fetish* properly so called is itself regarded as something supernatural: the idol on the contrary was originally meant as an image only, a similitude or symbol of something else." And, in his biographical essay on Rajah Ram Mohun Roy he says, "Idol is an ugly name, but it meant originally no more than an image. At first the image of a deity like the image of a distant or departed friend is only gazed at with a mixture of sadness and joy; afterwards something like a real presence is felt, and good resolutions are sometimes formed from merely looking at the familiar features of a beloved face." Hence the necessity of temples and images. But this necessity reveals the weakness of man and points out how impossible it is for the ordinary mind to grasp such an idea of overwhelming vastness as the idea of God.

But, has the so-called educated man been able to form a complete idea of God? Education, unless it is pursued with the noble object of steering clear from darkness and ignorance to light and truth, is sure to lead to destruction and disaster.

Many who have attempted to find out God with *their own wisdom* have only proved their incompetence and folly. To this class belong the atheists, materialists and agnostics. An atheist once sarcastically remarked that he surveyed the whole heavens with his telescope, but found no God there. Can blasphemy go further? Such men are not confined to one age or one country. In the 5th century B.C., Empedocles declared that all attempts to know God result from a sickness of the mind. Fieurbach of the last century characterised religion as "the most pernicious malady of mankind." Hobbes regarded it as "Superstition sanctioned by the state." Similar views are held in India too by Lokāyutas. But the absurdity of their views was proved in the discussions that took place in India in the councils of the sages, years before the birth of European philosophy. To state here the arguments adduced by those ancient sages would be outside my province. But if it is inquired why some men have even honestly denied the existence of God, it is because they have endeavoured either to know God with the aid of their physical senses, or to know more than it is possible for them to know as human beings. That God cannot be known by the mind or the physical senses is the verdict of all sages. Says St. Māṇickavāṇagar:—

"சொற்பதம் கடந்த தெல்லோன்  
உணர்த்துணர்ச்சியிற் கொள்ளவும் படான்  
கண்முதற் புலனாற் காட்சியு மில்லோன்"

"He transcends the description of words,  
is not comprehensible by the mind,  
is not visible to the eye and the other senses.

Says St. Paul:— "O! the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments, and his ways past finding out! For who hath known the mind of the lord, or who hath been His councillor".

(To be continued.)

R. R. G.

## THE "DRAVIDIAN KINGDOMS."

*(Concluded from page 131 of No. 3 Vol. XII.)*

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The learned article now reviewed has given us an interesting account of Chôlas only from the tenth century A.D., and after. Their history before the tenth century A.D., is not one totally unknown. Taking the reliable elements in our Purāṇic accounts, we find that Chôlas were thorns in the side of Pāṇḍiyans from time immemorial [i.e., from the time of purāṇic accounts, ever since the time Madura had been founded]. There were constant excursions from the north to the South into the Pāṇḍiyan territory. Again and again Chôlas were driven out. Yet it had been the chief object in the life of a Chôla King to conquer Madura. This is very similar to, and reminds us of, the fact in English history that every powerful English King in the middle ages wanted to recover his lost possessions in France. It is highly probable that the name Chôla (சோழர்) means "the untiring", symbolised by the Tiger-flag. The sound *ṣ* peculiar only to the Tamiḷian is but a corrupted form of *r* as we find such instances in the English pronunciation of the letter R in words fastly repeated. So it is probable that the name (சோழர்) might have originally been (சோழர்) the indefatigables. Even when the Pāṇḍiyan power was at its zenith, Chôla inroads were dreaded at Madura.

Chôlas appear to have invaded Southern India by the South and pushed their way onwards to the North into the plains of the Eastern ghats. The change of their capital from one place to another especially from the South to the North implies that there were necessities for shifting the centre for concentrating the forces of their country. They were practically hemmed in on both sides—the Āryans from the North and Pāṇḍiyans from the South. This race was progressing in spite of the two counter-currents that had tried to engulf it.

In spite of the very powerful Āryan influence, Chōlas preserved to some extent their individuality, for they had less affinity with the Āryans than their neighbours the Pāṇḍiyans.

In the Chōla country, we find purer Tamiḷian characteristics in arts and literature than in the Pāṇḍiyan. Even in architecture the Pāṇḍiyan is different from the Chōla. In the one, we find the richness of beauty *par excellence*, and in the other, strength combined with moral tone. In the Chōla country, we have the most beautiful varieties of the different classes of land. For it was neither purely inland nor purely hilly. In *Devāram* we find excellent tropical sceneries incidentally described. Of such, those that often invited the observation of our Tamil saints and stirred up their enthusiasm are generally parts of the Chōla country. The nature poetry therein, besides proposing complex archaeological problems, instruct us at the present day as to the state of the Chōla country during the 5th and the 6th century A.D. For instance, there are some hints in *Devāram* that Chōlas encouraged ship-building. Perhaps they had to protect themselves even in the sea. The Bay of Bengal, now a quiet water, was turbulent once and some sea-coast towns had to float in water for days together.

Leaving aside all traditions and Purāṇas, and confining ourselves to the internal evidence furnished by Tirunāvukkarasu Nāyanār *Devāram*, we find that "Saint Appar" was a true representative of the Chōla kingdom. During his time the Chōla country was something like a neuron irregular in shape, and capable of contracting and projecting its branches. But in the whole country, we find certain uniform characteristics that stand in contradistinction with those of the Pāṇḍiyan. Though in this country, Buddhism and Śamaṇam had great influence, it was yet the stronghold of the Śaivaites. Herein Śivam withstood the attacks of other religionists. In one of its sea-port towns was born the sage Jñāna Sambandhar. Many a saint was born and brought up here, and even now here are innumerable Hindu shrines by no means less important than any in other parts of the Tamiḷian work.



Even during the Saṅgam ages, the Chōḷa country was in no way illiterate. In learning as in other respects, it was a worthy rival of the Pāṇḍiyan. In the story of *Tamiḷ-Aṟiyum-Perumāl* (தமிழறியும் பெருமாள்), Naṟkirar's success was by no means fairly won. Rejecting the unreliable elements in the story, what can safely be extracted from it, is that the Paṇḍit-standard in the Chōḷa Durbar was as efficient as, if not better than, that of Madura Saṅgam-board. Tiruvalluvar and his sister the grand old lady may be said to have imbued with the Chōḷa spirit.

For at least four centuries after the abolition of the last Tamiḷ Saṅgam at Madura, there is a dark gap in our literature. Nothing but unrest in both the Chōḷa and Pāṇḍiyan kingdom could have been its primary cause. The conflict of religions and their interference in politics had much to do with it. Though we have strong grounds for presuming that many works were then brought out, it is indeed deplorable that not even a single work can, with any amount of certainty, be pointed out as belonging to the first four centuries A.D. (after the death of Tiruvalluvar). From the past we open our eyes as if awakened from a dream like the China wood-cutter enchanted in the demon-cave and are puzzled with a future which cannot logically be linked with the past. The dying distinctions between the Āryan and the Dravidian were buried and forgotten. And even the races were completely mixed up and coalesced with one another. It is to this coalescence we have to trace the folly of our myths in the wrong identification of our Tamiḷian kings with Kshatriyas, Velāḷas with Vaiśyas or Sūdras and their eighteen servant-castes with Sūdras and so forth.

In determining the age, history or chronology of any ancient Tamiḷ king, it is extremely dangerous to rely upon the accounts given either in the Sanskrit or in the Tamiḷ Purāṇas. For, their origin is comparatively late and they embody only certain fantastic flights of imagination in matters unknown. They were produced at a time when facts were not critically examined. It is an admitted fact that the Tamiḷian was earlier than Āryan in Southern India. Yet its literary growth was

very much facilitated by the Āryan from the very beginning of our literature. The first (known) Tamil grammarian and the president of the first academy of Madura was one of the *Sapta Rishis* (seven immortal Āryan Sages). The Āryan or rather the Brāhmaṇic influence in Southern India was all-absorbing. Their slow and steady pouring into the credulous ears of the Tamil kings that they are descendants of the famous Kshatriya races, lunar or solar, according to their temperaments, flattered them to the highest pitch. Thus arose various traditions which were multiplied in infinite varieties and were subsequently absorbed in the Āryan and Tamil Purāṇas. Yet there are small facts inseparable from the ancestry of our Tamil kings which negative the assumption of Purāṇas that the Tamil kings belonged either to the lunar or to the solar race.

In discussing this question we are sorry we have to differ from the views expressed in the learned article as to derivation of the words *Pāṇḍiya* and *Madura*. The derivation of such old words is always puzzling, and many suggestions \* may be made as to the origin of those words, but the correctness of any cannot be guaranteed. The name Pāṇḍiya has no doubt a sound similar to that of the sanskrit Paṇḍavas. But similarity of sound is often misleading especially in our Etymology. Even in *Mahābhārata*, Arjuna is alleged to have married a Pāṇḍiyan princess which presupposes that even if she were a relative she was beyond the prohibited degrees of consanguinity to him. The Purāṇic accounts only point out that Pāṇḍiyans were as ancient a race as that which ruled over Hastināpura. Marco Polo's reference of Sundar Bandi gives us no idea of anything pre-Āryan as the word *Sundar* itself is a sanskrit word and the

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\* Pāṇars (பாண்டர்) or the abbreviated பாண்ட caste seem to be a Tamilian tribe. In Malabar we find a caste known by the name Tiyars who by their complexion and their rank below Brāhmans and Nāyars (the descendants of Brāhmans) seem to be a Tamilian race put down by the Brāhmaṇic influence. Perhaps Pāṇḍiyan may be a combination of பாண்ட + தியன். But this is a matter that demands considerable research before expressing any definite opinion on the point.

five brothers might have been named after the Pāṇḍavars long after the introduction of the Āryan civilisation and religion. Our scholars contend that the word Pāṇḍiya is of a pure Tamil origin like the names of the other Tamil kings and the other names of Pāṇḍiyan.

There is some peculiarity about the Margoss: -garland of Pāṇḍiyas. It is neither noted for its smell nor for beauty nor is it invested with any sacred quality by the Śāstras. It is sacred only to one deity which is, in all probability, pre-Āryan. It is popularly known in our parts as Māri-Āṭṭā (மாரியாத்தா). In our parts we find even now the reminiscence of this deity-worship. She is a sort of Diana (Artemis) or a Kālī wielding influence over epidemics like cholera, small-pox etc, and protecting her devotees and doing a good lot of functions imposed upon her by the whims of superstition. A பாண்டம் (or a mud-pot) is the vehicle with which she is worshipped and perhaps the worshippers of this deity were styled *Pāṇḍiyas*. This suggestion is not only strengthened by the peculiar garland but also by the Pāṇḍiyan fish-flag. Among the Dravidians the pictures in the flag were not drawn at random and we generally find some meaning and purpose in them. As for instance, the flag of Veḷāḷas contains representations of the implements of husbandry indicating their occupation. The original occupation of Pāṇḍiyas might have been fishing in the seas, for even in later days Pāṇḍiyas had control over several fisheries which were their main source of income. The virgin of the seas (worshipped by the Hindu fisherman) to whom Margossa is sacred, is undoubtedly a pre-Āryan deity worshipped even now by the fishermen of the coromandel coast. So, whatever may be the origin of the word *Pāṇḍiyan*, it may be stated with a greater amount of probability that it has nothing to do with Pāṇḍu or Pāṇḍavas. It is doubtful whether any Āryan royal race had anything to do with the industries connected with the sea or its productions.

The learned authors deduce the word Madura from *Muttra*. Whether *Muttra* was named after the Pāṇḍiyan Capital which was very flourishing in ancient days, or the latter was named after the former, is not an easy matter to conjecture. Arguments are not wanting on both sides. Perhaps the coincidence

is accidental. The word may be derived even from Tamil roots as the formation of the word itself is so very plastic, that it may be cast into different moulds.

The historic Ugra Pāṇḍiyan, the contemporary of Tiruvaḷḷuvar, ought not to be confused with the mythical Ugra of our Purāṇas. The mother of this Romulus *Taḍātagai Pirāḷḷi*, is alleged to have ruled the whole of India and waged war with God Śiva in the Mount Kailās. Her rule over the Pāṇḍiyan Kingdom is symbolic of the sway of the virgin goddess referred to (to whom Margossa was sacred), and her subsequent union with Śiva represents the adoption in the Tamil land of the Āryan Śaiva Religion. The blending of the two religions represents the marriage of Śiva with *Taḍātagai Pirāḷḷiyār*. Beyond this inference, we have only extremely dangerous grounds to tread upon. How many Ugras ruled after the mythical Ugra is one which cannot be determined for want of any reliable source. What we now possess are bits of historical information collected around the leading Tamil poets. We know something of Pāṇḍiyas a little before the christian era (the final stage of the third Saṅgam). Again for four centuries till the rise of Māṇikkavāḍagar, we have a big gap in the history of our literature itself. Again for a century till the rise of "Mūvar" or the three saints, we have a small gap and after them till the tenth century A.D., we have no history. These gaps demand further research in the field of Tamilian Archæology.

The inscriptions taken notice of by the learned authors of the article supplement certain facts that we had already learnt about the triad of the golden age of our literature. Ottakūttan, Kamban and Pugazhendhi, the bards of the Chōḷa court, have left us permanent monuments in our literature during the twelfth century A.D. The history of their lives is closely connected with the history of the Tamil kings. One of them at least was not a mere Court-bard but virtually a minister or the ruler of the Chōḷa state. Allowing a certain margin for the omnipresent hyperbole in all the writings of that period in prose or in poetry, the inscriptions corroborate certain results achieved with great difficulty by our scholars regarding the date etc., of Kamban and his contemporaries. When we survey



the state of southern India during the period, we shall understand how these inscriptions help us in our researches.

The beginning of the ninth century A.D., marks the commencement of a new era in the history of Śaivism in Southern India. It marks the complete annihilation of Buddhism and Śamanam in the Tamil countries. Even in Sundaramūrti Nāyanār's Devāram, we breathe the calm atmosphere of religious peace. There, we do not find the volleys of Sambandar or his pungent criticisms of other faiths nor the mild but biting sarcasms of Appar on Śamanam and the Atheistic Buddhism. If we pass thence to Sekkizhar we suspect a tendency in his age for a revival of an imperfect Śamanam which found no toleration. Hence we find a caricature of that religion even in Peria Purāṇam. The compilation of Tirumurai (திருமுறை) shows the peace of mind in the Tamil kingdoms and an ardent desire to know something about the past when our religion passed through the greatest ordeals. On the whole, we have almost a continuous period of literature from Sekkizhar to Kamban which implies that there were not long and continuous wars between the Chōla and the Pāṇḍiyan kingdoms.

Among the industrial arts that found patronage in the Tamil kingdoms and obtained distinct individuality, is the art of Sculpture. Though Sculpture seems to have flourished in India some centuries before Christ, it had been one in the hands of a select few who undertook works from kings. During the time of our early Tamil Saints, it was chiefly in the hands of the Śamanas and Buddhists. The unrest of our country referred to hindered its progress. When Hinduism was permanently established, the long-desired peace was obtained. During the tenth century A. D., Sculpture became less costly and different classes of sculptors arose who undertook works in various departments of their art for moderate charges. It found field side by side with Architecture and the building of various temples were undertaken by wealthy citizens or from subscriptions collected from the people. The Purāṇas that were patronised by our saints found real representations in temples and other places of worship. The unused rocks were well used by our artists. A tendency for laying foundation for



the construction of history began to show itself. This is the reason why we find some good and useful inscriptions from the tenth century and after. Our people's attention towards arts shows that the Tamil nation was at its equilibrium. As we pass on from the medieval world of Devāram to the almost modern days of Ottakkūttan, we find a tendency for a thorough change in fashions and the degeneracy of peace slowly setting in.

Behind the curtain of traditions narrated in Peria Purāṇam, we see some glaring facts. We can infer from them that even the hunchback Pāṇḍiyan's Durbar was in a precarious state. In it he had many conflicting uncontrollable elements. It is the genius of his minister that had much to do with the success of Sundara Pāṇḍiyan as a sovereign. It seems that the same degeneracy continued unto the last and the dissensions in the Pāṇḍiyan Royal family were quite common, and consequently there were innumerable intrigues with the Chōlas. And these seem to be the cause of Chōla's success in the Pāṇḍiyan territories. But the Chōla wars and invasions never seem to have been systematic or continuous. For the policy of Chōlas from the time of Karikalan and his successors was almost identical with that of Chingis Khan or Timur. Kaliṅgattuparaṇi would make them gods in human form. Perhaps it was sung by a bard who travelled with Gangi Kondān Chōla's in the campaigns against the valleys of the Ganges. The inscription of the Coṅjiveram temple may refer to one of such campaigns against the Pāṇḍiyanas and a Pāṇḍiyan might have been killed in a skirmish. One such fact would be sufficient for his courtiers to style him with the name Madurāntaka. For in the past Chōlas, according to the Purāṇic accounts, never seem to have had any success over the Pāṇḍiyanas. As observed before, a margin ought to be allowed for the exaggerative character of any writing of this period.

The life of Ottakkūttan, in spite of gross injustice done to him by our scholars, gives us some clue as to the state of the Chōla country during the early part of the twelfth century A.D. There is no doubt about his great statesmanship. It was he who induced his Chōla (?) to marry a Pāṇḍiyan princess. To carry out this piece of diplomacy he was sent as an ambassador

to the Pāṇḍiyan court. There is a deeper and an inner meaning in the stanza uttered by him in the Pāṇḍiyan court which was parodied by Pugalēṇḍi. There was a definite important motive in the very proposal of the match. Oṭṭakkūttan's expression was really intended to give hints to the Pāṇḍiyan that the Chōḷa help may be indispensable to him at some moment and that he should consider that he is fortunate in his alliance with the Chōḷa.

The probable date of this marriage seems to be the middle of the 12th century A. D. The war between the Chōḷa and Pāṇḍiyan Kingdoms that resulted in the breaking down of the Pāṇḍiyan power seem to have commenced after the publication of Kamba Rāmāyaṇam. For we have no clear account of the closing period of the lives of the "triad" that ornamented the Chōḷa court. Kamban is alleged to have been murdered by a Pāṇḍiyan. Even as to this point there is a difference of opinion. There are two readings for the stanza "வில்லம்பு சொல்லம்பு" which Kamban is alleged to have sung when he breathed his last. One set of Paṇḍits prefer the reading "பார் வேந்தே" and the other "பாண்டியா" of which the former is said to refer to Chōḷa. Of the last part of the lives of the two other poets we do not know this much at least. We have no information as to how Oṭṭakkūttan and Pugalēṇḍi ended their lives. The inscriptions mentioned in the learned article help us to understand the reason why it is so. There ought to have been a sudden outburst of some war in the Tamiḷ states which diverted the attention of the people to more important and inspiring themes than the devotion to poetry and its imaginative realms.

In conclusion, we are only sorry that the part I alone of the interesting essay on the Dravidian Kingdoms has been published by the Secretary of the Tamilian Archæological society. It is always highly desirable that such learned essays ought not to be published piecemeal. So we hope an early publication of the remaining part or parts.

E. N. T.

## What is Eternal?

*(A Midnight Reverie.)*

The distant dog howls. The row of lights lit up for the Dipāvāḍi is dying out from its solitary cup. The sound of the bolting of the neighbourly door strikes on the ear. The drawling and dragging of something not far-off grates on the otherwise still atmosphere. The watch on the table ticks. The clock just now tolls the eleventh hour though the night has really advanced six minutes further. The hungry babe cries for its mother's nourishing care. Life's breath vibrates the air. The heart makes music within. This pen scratches on this tissue at the darkest part of the day—nay the month—being the amāvāsya day.

But for these intermittant detractors, the whole universe is at repose. Solemn stillness reigns supreme and serene. Stars are throwing their smiling furtive glances over the earth, God's presence and His glory are felt all around. No devil or satan can be seen, they being mere fancies or the creations of the evil and sin existing in one's self.

Now what is it that exists?

The monarch's sway is not seen. Power and pelf have dwindled to nothingness. The hurry and the bustle have gone. The competing hands and the jealous hearts that plan and plan to outwit their brother traders and businessmen lie listless on beds, rough and smooth. Gentle balmy sleep sways sole on the sovereign and the shepherd alike,

"Showing life's triumph in the map of death,  
And death's dim look in life's mortality.

• • • • •

As if between them twain there were no strife,  
But that life lived in death and death in life."

The crackling, plattering, bursting and shooting fireworks are hushed. The glowing, sparkling and the hueing sticks that illumine and divinate the faces of young damsels are faded. The frolicking, active urchins, with a smile and dimple in their careless faces, are rocked in slumber. The doing and undoing wealth has been wasted and turned into smoke and fumes and has mingled with the air. The shining, fascinating dresses have been rejected and put aside.

Thus vanity devoid of its vitality is dethroned by simplicity. Artificiality is banished. Nature feels happy at herself being herself.

Now the screeching owl whips the ærial space.

Anxiety, study, meditation and prayer keep awake. Alas! sickness, treachery, murder and perjury claim kinship with the nobler kind.

The young plants grow faster. The embryo develops larger. Strength and energy are recouped and recovered.

Thus night is true and day is false; night is real and day is unreal; night is stately and day is strange; night is simple and day is vain; night is natural and day is artificial; night is permanent and day is transient as involution and evolution respectively.

But these are merely relative terms. Then what is it that exists? What is it that is eternal? The Trinity is eternal. What are they? Self or Ego, Love and Knowledge. These are the representations of Matter, Soul and God respectively. *Now* how are they? Matter stands alone separated from soul. Love and knowledge are in advaita union. Soul doth abide in God.

"J. N."

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## THE TAMIL NATIONALITY.\*

There is a saying in Tamil குரங்குக்குத் தன் குட்டி பொன்னுட்டி. Even to a monkey its baby is a golden one. There is a good deal of truth in this saying, and it will greatly profit us if we go into the question and sift it a bit closely. Although this embodies a fact that will be admitted by all human beings, yet very few are aware of the reason why it should be so. There are many truths in our experience which we feel, but which we are not able to express or explain, more or less similar to a certain stage in religion where the truths are to be realized than expressed. Every one knows that his individuality is more sacred to him and of more importance to him than anything else in the world; yet very few know the *why* and *wherefore* of it. I think it therefore of some value to go into the question minutely, and probe the secret that underlies the truth, especially at a time when some agitation is being made as regards the revival of our nationality.

I may in the first place point out that such a state of things is an order of nature over which we have no control; every living being in the world is, by instinct, under the influence of self. I must, however, warn you not to mistake this for what is generally known as *selfishness*, which I should say, is entirely different from the interest which every one is reasonably entitled to take on his behalf. Self-preservation is an essential order of nature, and if not for this law of nature, the conservancy of the animal kingdom in this world, would have been almost impossible. So that, it is a duty imposed on us by nature to protect and promote our own interests. Although according to certain religions, the self has to be killed in an advanced state of spiritual growth, such a killing is altogether different from any lack of interest which we should take on our own behalf, so long as we remain in the secular plane. Even these religions could be found to lay out in unmistakable terms that so long as we remain in the secular plane, we should be unflinching in our duty, of which the most important is our own preservation. If we fail in this duty it would be waging a war with nature, which is strongly depre-

\* A lecture delivered before the Kandy Tamils' Literary Association, on 26th August, 1911.—Ed. L. T.



cated by all the religions of the world. Nature wants us to take care of ourselves and to advance our own interests and no religion could be found to say anything against this inviolable law of nature. If we fail in this duty it amounts to a form of suicide which is counted by all religionists among the most heinous sins a man can commit. This duty is so great and so important that it is engraved in the instincts of all living beings; and the feeling on the subject in the case of human beings could be clearly seen from the very liberal provisions made in the statute books of all civilized nations as regards self-defence. One can take even the life of another if his own life is in danger at the hands of the other man. Such provisions are not confined to one's life alone but may be seen extended to his property as well. So that it becomes an admitted truism that the protection and promotion of one's own interests are sanctioned alike by nature, by religion and by society; and it is, therefore, our sacred duty, as I may call it, to perform this duty to the best of our capacity. This duty, again, is not confined to the individual self alone—it is extended gradually to his family, then to his community, then to the nation to which he belongs, then to the whole human race, and then to all living beings. It is about his duty to the nation to which he belongs, I have taken upon myself to say a few words here.

In the same way as it is important to advance one's own interests, it is equally, if not more, important to advance the interests of the nation to which one belongs. It may be that one's own individual interests are more pressing than his national interests, but the national interests must be said to be more important than individual interests. For, any injury caused to the interests of an individual will only affect him, while the injury caused to a national interest will affect a whole nation.

The question may be asked in this connection, why so many nations and so many national ideas, and why cannot we all belong to the same nation and all work together for the advancement of that nation? The first answer to this question is that we are not so; secondly, under the existing order of things it is in the best interests of humanity at large that there are different nations with different tastes and different views. Just imagine for a moment that the whole human race belongs to one nation, how keen will our competition be for existence under such circumstances? We must understand again that human races on the face of the earth occupy different climes and are instinctively of different tastes and different views. Their standard of intelligence is varied, and there

should, therefore, necessarily be a corresponding difference in their modes of life. A fusion of these differences would cause considerable chaos and confusion and it is therefore in the interests of humanity at large that there are different races and different nationalities. I may say in this connection that, this difference in nationality being highly essential for human society, it would be the duty of every wise Government to protect and promote these nationalities to the best possible extent. This is a variety in unity that is very essential to be kept up, and I have reasons to believe that it is the necessity of this variety that underlies the Indian caste system, although, as it stands now, it has greatly deteriorated in its details. It would thus be apparent that it is the duty of every human being to advance the cause of the nationality to which he belongs, and, if he has the means and capacity to do so, to help the alien nations as well, to progress in their own lines.

So far as regards the theoretical side of the question. I will now go into its practical side, and in doing so, I will confine my remarks to the nationality to which I belong—I mean the Tamil nationality. The Tamils as a distinct race were at one time one of the foremost nations of the world. They were enjoying a high state of civilisation in the various departments of material progress, such as arts and science, agriculture and commerce, literature and religion etc., etc. In the matter of literature and religion they may be said to have been second to very few nations of the world. Without reverting to the theoretical side again, I may say that a nation should exhaust its material desire and aptitude, or rather it should work out its material progress, before it may be said to be fit for spiritual achievements. And this we did and this could be amply borne out by the number of spiritual giants our nation produced at one time. In our material progress we never lost sight of the importance of spirituality, and we had it always prominent in our view as may be apparent from the large number of huge temples and other religious institutions that are found in large numbers all over South India—our original home—and from the vast amount of religious literature that we possess even now. We had a form of Government in which there was a combination of the present day democratic and aristocratic principles of administration. Our kings were helped and advised by a council of advisers known in our literature as ஐம்பெருங்குழு. The three Tamil dynasties of our Tamil Kings known as *Chera*, *Chola* and *Pāṇḍiya* could be traced to a hoary antique origin—an origin even much earlier than the inci-

dents mentioned in the *Mahā-Bhārata* or *Rāmāyaṇa*. They were highly talented in the art of warfare, and it is said that they invaded on various occasions the Āryan Kingdoms of the North and engraved their insignia on the Himālaya mountains. Their kingdoms were in a very flourishing condition, and there was free trade between our *Tamīlagam* and several Western countries. We had a superfine literature of which any nation can rightly be proud, and although a large proportion of them has now been lost to us owing to various causes, the little that remains would strongly impress any one who could understand them, of their lofty character and graceful diction. What nation in the world can boast of an existing grammar like our *தொல்காப்பியம்* which at any rate is not less than 5000 years old? This is a treatise which is not confined to the principles of the language, but it devotes a full section—a voluminous section as it is, to the social habits and manners of the Tamīl race at that antique period. The *பொருளதிகாரம்* of this elaborate treatise would give any one a fair idea of the high state of civilization which the Tamīlis enjoyed at that time. The various departments of secular knowledge were classified into 64 sections called *கலைஞானம்*, and there were several elaborate treatises on each department. The progress that we had made in the departments of medicine and astronomy including astrology was simply astounding, if we can judge from the few remnants of those sciences that are now left to us. Our skill in architecture and engineering would be quite apparent from the thousands of gigantic temples all over South India, and from the various irrigation works that could be seen even now. Our agriculture and handicraft attained such a degree of eminence that we are able to stand out as a nation even now on our own legs.

Our advancement in the moral plane needs no other evidence than that immortal work of *திருவள்ளுவர்* [Tiruvalluvar]. But alas! where is all our greatness now? It is of no use that we brag of our past greatness and sit quiet with folded hands, looking aghast at the rapid strides the foreign nations are making. We must rise as a body and think for a moment about the cause of our decline, and endeavour to regain our past greatness. What is it in the first place that led to our decline? This is a problem that deserves the serious consideration of all thinking men of our race.

It is true that we were once enjoying a high position in society, and what was the secret of that position? I must say that it was our strong sense of human imperfection and of the importance of our duty to our

country, and our great desire therefore to rise up in the level of the society—such a sense and desire having been always engendered in us by the idea of spiritual truths which were prominent in our view and which we never dissociated from our mind, but took particular care to cultivate side by side along with our temporal progress. It must be understood that our temporal progress has invariably to be guided by a religious spirit, otherwise any advancement that we may make in the material plane cannot be permanent, such an advancement having no vitality to sustain it. It appears that in our over-anxiety to promote our temporal advancement, we slowly dropped out of our consideration and neglected our religious duty and spiritual ideas, which seem to have been almost forgotten and forsaken by us ultimately except, perhaps, so much of them as helped us in our worldly pleasures. It will not be wrong to say that we went even so far, as to make use of our religion for our worldly pleasures, and the rules, laid down to promote our spiritual growth and to safeguard us from the evils of the world, were twisted and made to serve a purpose entirely opposed to the one for which they were intended. As an instance, I may refer to the highly objectionable nautch-dance introduced into our temples in the place of the dance of ecstasy performed by real devotees. The idea of spirituality having thus been swept away from our minds in the tumult for secular advancement and secular pleasures, there is no doubt but that our sense of our human weakness and the love to our country gradually declined and disappeared and in their place sprang up a spirit of conceit and selfishness, and clouded our intellect. This spirit, no doubt, drifted us in course of time, to the shoal of blank materialism and its attendant evils, and created in our minds a strong aversion to spiritual truths and to the religious duty of doing good. With no sense of spirituality in us, we became slaves to worldly pleasures and worldly evils, we forgot our duty to our country and nation, we were taken a strong hold of by selfishness and conceit, with what result, it is easy to understand. Our progress was retarded, the progress that we had made declined and we began to grow like a cow's tail, until at last we are brought to our present condition. Divested of the spirituality that existed in us, and that gave us the impetus to rise in the scale of social development we were blinded by the evils of the world and we are in this deplorable state.

*( To be continued. )*

S. S.

## "CASTE SYSTEM IN INDIA"—A REPLY.

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On page 139 of this Journal of September there is published a letter from Mr. R. Shunmukha Mudaliyar which raises some important points for consideration. They are of course those which the orthodox ordinarily put forth whenever an attempt at introducing a reasonable reform into the society is made. He says, "the caste-system in India is a practical result going on in harmony with the religious progress or evolution." The caste-system that we see at present in existence is no doubt the result of the working of the system for several centuries past. But can it be contended that it grew as a consequence of the growth of religiosity? It is something quite different from that which was set down by the great sages. It has only the mere form, without the spirit, of the ideal caste-system preached to us by the several lawgivers. If the form can be taken as supplying the place of the spirit and if both can be regarded as one and the same the existing system may serve us well. But the spirit is something quite distinct from form and the latter has to be modified or sometime transformed as every new phase of the spirit comes into play, suiting the needs of the times. It is in this light that all our sacred books have been interpreted by thinkers both ancient and modern. In the first article on 'The Sudra and the Sāstra', the writer has quoted, from the celebrated commentary of Śankara on the Gītā, a passage wherein the rationale of the caste-system has been explained by the great preacher. Tested by the criterion laid down there, there will be no difficulty in understanding that the system is not what it ought to be and unless it is thoroughly modified, it is agreed on all hands, that it is becoming obstructive to all progress. Among the moderns Svāmi Vivekānanda who has been quoted in the article in question, the Hon. Mr. G. K. Gokhale, and recently the Hon. Mr. Justice Sankaran Nair have spoken to the same effect.

When it is said that Mr. Chamberlain dined with royalty, it is meant to be conveyed that royalty has recognised merit

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\* Vide pp. 31—37 in July Number of this Journal —Ed. L. T.



even in a man of a caste which in India we call degraded and vile. If it can be claimed for the caste-system that it allows merit to have its due place in society there will be no cause for complaint against it. Whether the progress is spiritual or otherwise the ground-principle ought to be the recognition of merit wherever found, or the system where such recognition is not existing is bound to collapse as it will be the case with the caste-system if it does not take care to mend itself. Recognition of merit leads men to more exertion on their part and exertion if properly put forth makes way for progress. One is at a loss to know if dining with royalty prevents a man from thinking with Śrī Rāmakrishṇa Paramahansa or Saint Tāyumanavar. We have read in some of our sacred books that some of our greatest sages whom we revere even to day are the recipients of boundless hospitality from kings and it cannot be said for a moment that their spirituality has in any way become lessened. It is only merit, inborn capacity that makes a man great either spiritually or otherwise. Mere dining sinks into insignificance before this great moral law. Spirituality is no doubt the end and socialogy or caste-system are all means to that end. Dining with royalty after all means recognition of merit. If recognition of merit can be taken as conveying that the means and the end are equal then there is a wide gulf between the writer of the article as it is understood and the critic and it is not Justice to argue that royalty is vieing with Divinity in its real sense. It is possible to conceive of instances where a soul can stand 'on the highest rung of the ladder' both socially and spiritually at the same time. The one status does not at all make anybody ineligible for the other. The only consideration is that he who is in a position to become spiritually advanced would not care to work up his material elevation. However there are examples of personages who are both socially and spiritually great. Rāma and Janaka were such and are regarded as having taken birth in this world for the sake of humanity.

Mr. Mudaliyar raises the question of inter-dining in the course of his letter. Saṣṭras allowed interdining somewhat freely among the first three castes whose members are called the twice-born. But even among the Sūdras, there were a few from whom a Brāmaṇa was permitted to take food.

Parāśara who wrote his code for the Kaliyuga laid down: "A Brāhmaṇa can safely partake of the boiled rice of a Dāsa, Nāpita, Gōpāla, Kulamitra, and Ardhasiri among Sūdras as well as that of one who has resigned himself to his care." But the practice was allowed to fall into desuetude in later times.

Animal diet is another of the questions raised. One, cannot understand how, if 'addicted to animal diet,' men cannot 'agree and think of the Supreme Śiva successfully'. There is nothing to prevent a man whether a flesh-eater or vegetarian from contemplating on the Supreme self. The Āryans were once flesh-eaters. Perhaps at the time when Vēdas and Upanishats had been composed, there is reason to believe, that flesh-eating must have been common. Manu and other legislators intervened and restricted the use of meat to sacrifices and Srāddhas. Yājñawalkya says, "The departed manes become gratified with...fish, venison, mutton, meat of birds, goat, spotted antelope Ena (deer), Ruru (deer), boar (pork) and hare successively for one month more. The meat of rhinoceros, and of fish having large scales...the meat of black goat...is said to yield un-ending fruits; there is no doubt (Ch. I—258-261)." Gradually there was a re-action in favour of vegetable diet pure and simple and when Parāśara wrote the first three twice-born castes and a few sects among the Sūdras had become vegetarians. Probably the change was due to the benevolent teachings of Buddha. Vegetarianism is also now making progress in some of the Western countries and its spread is due partly to the fact that animal life should be treated with tenderness and, partly to the growing recognition that it helps intellectual and spiritual growth. But whatever it is vegetarianism is steadily growing as it did in ancient times. However, that is no reason why those who are addicted to vegetarianism should dissociate themselves from those who are not and think it necessary that one should be a pure vegetarian in order to deserve social equality with them. Vegetarianism is not an unknown thing even among the lowest castes. There are days among them when a purely Vegetable meal is religiously taken. Hence, there will no difficulty in instituting a interdining on a vegetable basis provided the superior castes are willing to move.

— C. A. N.

## St. TAYUMANAVAR.

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A POET-PHILOSOPHER.

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The history of this remarkable man is sufficiently known to every Tamilian.

Distinguished alike for the grace and beauty of the life he led and for the mighty and eloquent lines with which he enriched the Tamil Language, St. Tāyumānavar is long cherished in the minds of men with pride and pleasure. Caught in religious cyclones of centuries, and set at the centre of their revolutions, the Saint was singularly free from caste and sectarian bias. He saw his God, his Karuṇākaran, his Dejōmayānandam, in all that is. In him genius and research were united with a deep religious sentiment and a disinterested love of truth. He lived most and most worthily, by his heart and intellect; by his brave and generous acts he worshipped most. He did not make the world his plaything in the pursuit of his own pleasure. He was the fellow-traveller of the stars. He called for his fellow-men to partake of many beautiful, sublime things of which the world so little dreams. Appeasing the storm of lust and hate he was all joy in the Great Ocean of Peace—a sea without the wind and wave of “I” and “Mine”. Born and brought up in a rich and learned family, St. Tāyumānavar showed remarkable signs of genius even when he was yet a youth. His beautiful character, his intellectual powers and accomplishments, soon attracted the attention of the Rājāh of the state in which he was born. He was given a commanding position in the realm. Like the great stoic emperor, Marcus Anilius, the saint was not for world's greatness. He sought to escape greatness. But Destiny willed otherwise. Greatness came to him. Ever in communion with the Grand Beautiful, worldly pleasures and pomp had no charm for him. When the Rājāh died—the widowed Queen took a fancy for the young

man distinguished no less for the beauty of his form than for the greatness of his talents. He spurned the offer made by the Queen—and left the king to avoid the Siren. But he was soon brought back by his elders, married to a beautiful maiden and had a son. But the burden of worldly cares was more than he could bear. He cut off ties that bound him to all that is petty and miserable. He went into homelessness. He became a wanderer on the face of the earth. Dead to all that the world holds dear and near, he stood alway in the Presence of the Great Beyond. Generations have come and gone—since his flesh and blood mingled with the Elements. His luminous thoughts, his beautiful and splendid genius, his great and grand personality live yet to inspire and astonish our race. Fear and interest rule the world. A deep sadness comes over the soul. The original and powerful thoughts of this very original Poet-Philosopher dispel the gloom of sorrow. He sings songs that ravish the soul. His poetic thoughts are expressed in strains of music. From the depth and despondency of Pain—Hope peeps forth. Love and Joy make even the foulest breast a paradise of flowers where Peace builds her nest. Perfect happiness there can be only when all men are perfect. It is to make our sad, weak, erring humanity perfect, as our Father in Heaven is perfect, the Titans of our race, as the St. Tāyumānavar, appear on the stage of life. They are our intellectual creditors. We shall redeem ourselves when we follow their beautiful and glorious word. Reduced to a state of brutal degradation, we stand sorely in need of the help offered unto us by the Great Masters. And one such master is St. Tāyumānavar. They want us to share their happiness. Let us banquet with the Gods.

A. S. MUDALIAR.

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## THE ŚAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

### I.

We are glad to announce that Svāmi Vedāchalam has agreed to be the lecturer of the Mahā Samājam for *two weeks in every month* and the committee has to be congratulated on securing his valuable services in the cause of the Śaiva Siddhānta Movement. He will go out for two weeks in every month to the mofussil on a lecturing tour and for the rest of the month, he will work in Madras. Associations in the mofussil and in Madras should communicate with the Secretaries and arrange for meetings.

### II.

The Svāmi's first lecture under the auspices of the Mahā Samājam was delivered at the premises of the Hindu Girl's School in Sāmi Cheṭṭi Street, Kōmaleśvaranpet on the evening of 7th October. Mr. J. M. Nāllasvāmi Pillai B.A. B.L., presided on the occasion. The subject of the discourse was, "*the Existence of Souls*". He took for his text the following stanza from St. Tāyumanavar :

வந்தொதுடல் பொருளாவி மூன்றுத்தன்னை  
வசமெனவே வத்துவா மார்க்க கோக்கி  
ஐந்துபுலனைப் பூதங்கரணமாதி  
யடுத்த குணமத்த னையு மல்லை யல்லை  
இந்த உடலறிவறியாமையு மல்லை  
யாதொன்று பற்றின தனியல்பாய் நின்று  
பந்தமறம்பனிக னைய சித்து கீயுன்  
பக்குவங் கண்டறிவிக்கும் பான்மையேம் யாம்.

and dwelt with all the Pūrvapaksha and Supaksha theories on the subject in a masterly way. The Chairman in his address said he agreed with all that the lecturer said and added that the importance of the question lay in the fact that the Siddhantis postulated a permanent and persistent entity which had



neither beginning nor end unlike that postulated by Buddhists and others, and showed how it was on account of the peculiar nature of the soul, the Buddhists on the one hand and idealists on the other hand were misled into denying the permanent existence of the soul. As too much was being made of Science by persons who deny the existence of a soul, he quoted from an article in the July number of the Hibbert Journal from the pen of the famous scientist Sir Oliver Lodge and we give the quotation in full.

"Part of our experience is the convention of spirit with matter. We are conscious of our own identity, our own purpose and will: we are also conscious of the matter in which it is at present incarnate and manifested. Let us use these experiences and learn from them. Incarnation is a fact; we are not matter, yet we utilise it. Through the mechanism of the brain we can influence the material world; we are in it but not of it; we transcend it by our consciousness. The body is our machine, our instrument, our vehicle of manifestation and through it, we can achieve results in the material sphere. Why seek to deny the spiritual or the material? Both are real and both are true. In some higher mind perhaps they may be verified: meanwhile, we do not perceive this higher mind. Scientific progress is made by accepting realities and learning from them; the rest is speculation. It is not likely that we are the only intelligent beings in the universe. There may be many higher grades, up to the Divine, just as there are lower grades down to the amœba. Nor need all these grades of intelligence be clothed in matter or inhabit the surface of a planet. That is the kind of evidence with which we are now familiar, truly, and anything beyond that is for the most part supersensuous; but our senses are unfittedly limited, and if there is any truth in the doctrine of human immortality, the existence of myriads of departed individuals must be assumed, on what has been termed the other side".

"But how are we to get evidence of such an apparently gratuitous hypothesis? Well, speaking for myself, and with full

and cautious responsibility, I have to state as an out-come of my investigation into physical matters, I have at length and quite gradually become quite convinced after more than twenty years of study, not only that persistent individual existence is a fact, but that occasional communication across the chasm—with difficulty and under definite conditions—is possible."

At the close of the address, the Chairman explained the objects of the Mahā Samājam and some Members were also enrolled. Tracts and pamphlets were also distributed on the occasion. The meeting dispersed after recording a vote of thanks to the school authorities for lending the hall.

### III.

#### ADVAITA—A PUBLIC LECTURE.

Under the auspices of the Literary Union, Chulai, the Śaiva Siddhānta Samāja members, Messrs. Siddhānta Sarabam Ashtāvadānam P. Kalyāṇasundara Mudaliyār and T. V. Kalyāṇasundara Mudaliyār, a teacher in Royapet, delivered a lecture on the word "Advaita" on Saturday, the 30th September at 6-20 P. M., in A. G. M. School Hall, Chulai. The former was in the chair and the latter was the lecturer. Many gentlemen of light and leading came from the different parts of Madras and the audience was a large one. The lecturer spoke for one hour and he said that Advaita does neither mean one nor three, but only that it is not two i.e., not separate. This is the relation between God and Soul. God and Soul exist together, they can never be separate. The relation is like flame and heat, smell and flower. But when soul is enveloped in āṇava or darkness, it cannot perceive God. When it is freed of this āṇava mala it can see God. A mirror covered with dust cannot reflect light. He expounded most rationally the advaita in the light of Śaiva Siddhānta. He quoted from St. Tāyumanavar, St. Meykaṇḍān (the greatest expounder of Śaivādvaita Philosophy), Umāpati Śivāchāryar and Siddiyār and from the speeches of Svāmi Vivekānanda and Abedananda to support his statement. The end of our existence is to attain this advaita relation with God

and enjoy the bliss of his presence. He exhorted the audience to build schools and give instructions moral and secular to our boys, to support lecturers to go about lecturing and teaching. Birth does not denote the religion of a man. Religion must be a conviction based upon knowledge and wisdom. The lecturer said he passed through the several stages of Religion from Atheism, Buddhism, Christianity &c., to Śaivism now in this single life. All men are equal. There is no difference of caste. In fact, the audience consisted of Christians, Muhammadans, Pariahs and others. Then Mr. I. Adimoola Mudaliyār, the Secretary of the Śaiva Siddhānta Samāja appealed to the audience to make sacrifices and do good to their country, religion, language and themselves by erecting schools, hostels, organizing Sabhas and Societies, etc. Samāja Tracts were distributed. The President, Siddhānta Sarabam, delivered a fine speech and defined "truth" as that which exists and "untruth" as that which does not and explained most beautifully the couplet of St. Tāyumanavar in praise of his Paramaguru St. Meykaṇḍan. He also explained the text "Ekam evādvitīyam Brahma" very well.

Then Mr. J. N. Rāmanāthan, the Secretary of the Union, thanked the chairman, lecturers and all and requested all the gentlemen present to begin the work of educating the masses by devoting every day or once in a week a few hours to teach the boys and children of his neighbours. When once attempted every thing becomes easy. Night Schools can be opened and immense good will accrue to our countrymen. At 9 o'clock the meeting ended successfully.

#### IV.

The Sixth Session of the Śaiva Siddhānta Maha Samājam will be held in Madras on the 27th, 28th and 29th December 1911.

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## THE "AGAMIC BUREAU" NOTES.

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We have much pleasure in perusing the Tenth Annual Report of the Psycho-Therapeutic Society a copy of which has been sent to us for review. Among the many objects which the society has in view 'the Treatment of Disease by Psychic and Mental processes, with due regard to Diet, Hygiene, and the observance of Natural laws of health' particularly deserves mention. It has arranged to hold instruction-classes and monthly lectures are delivered with the object of enlightening the public as to the aims of the Society. The report says, "The Society is the only Philanthropic Institution in United Kingdom at which Free Treatment may be obtained along the above Psychological and Mental lines." At fixed hours on particular days of the week, free treatment is given by operators of experience who have undertaken to serve the Society 'absolutely free of charge'. Hundreds of patients, the Society reports, pass through its hands and the treatment they receive is remarkably successful. The Society ultimately aims at the establishment of a fully-equipped Psycho-Therapeutic Hospital for "the reception of 'in' as well as 'out' patients."



The Society has been in existence for the past ten years and as is the case with every institution of this kind, it has had to encounter many difficulties. The report says, "Remembering its insignificant beginning, the opposition and ridicule which it had to face, and the tremendous amount of spade work which had to be put in order to secure for it due recognition, to have existed for a decade and performed the inestimable good it has in the interests of humanity and the cause of medical reform is indeed a matter of which its supporters may be justly proud." The report furnishes some interesting statistics and, for the year under review, the society gives a good account of itself. From July 1, 1910 to June 30 1911 it treated 557 patients and the number of treatments given is 3802. And for the past

ten years, the number of patients attended to comes up to 3194 and the number of free treatments given swells to 27145.

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In the course of the report what strikes even a cursory reader is the philanthropic mission of the society in the free treatment it gives to sufferers of several complicated diseases in conformity with the natural laws of health. The processes which a patient has to undergo is psychic and mental. Many instances are cited in which patients received considerable relief from suffering from such diseases as curvature of the spine, rheumatism, seasickness, nervous exhaustion, hard breathing. One sufferer testifies as follows: "When first I came up for treatment I could not breathe at all freely through my nostrils. It was quite impossible for me to keep my mouth shut while out walking and always had been; and even when sitting I often found it necessary to breathe through my mouth. When at all tired I had invariably to do so. I was thinking of having my nose cauterised or scraped, as I once had before. Instead of this I went to the Psycho-Therapeutic society, and after one treatment there was a great improvement. I can now, for the first time in my life, after three months' treatment, coming up twice a week, breathe as freely as anyone through my nose, and walk with my mouth shut." This is certainly a novel method of treating complex cases and is typical of the progress we are having in medical Science in the twentieth century. We heartily congratulate the Society on the successful results of its working recorded in its tenth annual report and we have no hesitation in bringing prominently before the public the idea that it deserves all the sympathy and financial help that the public could afford. We wish the Society many years of life and usefulness. The report can be had for the small sum of two pence and is in the easy reach of all.

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As people advance, it is but natural that they should desire as a consequence of their advancement, to have institutions of their own conducted on lines specially suited to their needs.



That Hindus and Mahammadans should endeavour to have Universities of their own with the object of meeting the peculiar needs of each community is a thing of that kind. The Hindus, in spite of their manifold divisions, have agreed on the essential points underlying an university and this is mainly due to the influence which these days are exerting on the peoples in general. One would however wish that that we had worked for a single Indian University in which one should receive his education as an Indian and yet advance on the lines which his particular community would advocate as the best. Since this cannot be had at the present moment it is but prudent that the larger communities in India should have universities of their own like the ones which the Hindu and the Mahammadans are now trying to build up. Yet the problem remains : how far would the two separate universities if established—there is everylikelihood of their becoming materialised as the Government have consented to grant charters on certain definitely laid-down conditions—work in harmony for the common benefit of both ?

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*The Tamils: Their Early History and Religion:* is the name of a Tamil booklet that has been kindly sent to us for review by its author the Rev. S. Jñāna Prakāsar O. M. I. The title of the booklet is sufficiently indicative of what we should expect to find in it. Mr. Jñāna Prakāsar has consulted most of the available books on the subject, and his presentation is lucid and attractive. He has arranged his materials under various headings, which is bound to facilitate reference and telling at a glance what one can know from a careful perusal of the book. Some of the headings are : are the Tamils the aboriginies of India? are they Turanians? the advent of the Āryans, the age of Agastiyar, the antiquity of Tamil books, the age of the Sangams, the manners and customs of the Tamils, the different kinds of worship. The author discusses these questions and others without any bias or prejudice, and his conclusions are generally acceptable. The booklet, though it cannot be called a standard work on the subject, is certainly very suggestive. Therefore we commend it heartily to every student of Tamil.

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THE  
LIGHT OF TRUTH  
OR THE  
Siddhānta Dipikā and Agamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XII. MADRAS, NOVEMBER, 1911. No. 5.

PURA-NĀNORU.

(Continued from page 99 of No. 3 Vol. XII.)

சோழன் உருவப்பட்டுநேரினஞ்சேட்சென்னியைப் பரணர்பாடியது.

வாள், வலந்தர மறுப்பட்டன  
செவ்வா னத்து வனப்புப் போன்றன ;  
தாள், களங்கொளக் கழல்பறைந்தன  
கொல்ல லேற்றின் மருப்புப் போன்றன ;  
தோல், துவைத்தம்பிற் றுணைதோன்றுவ  
நிலைக்கொராஅ விலக்கம்போன்றன ;  
மாவே, யெறிபதத்தா னிடங்காட்டக்  
கறுழ்பொருத செவ்வாயா  
னெருத்துவவ்னிய புலிபோன்றன ;  
கனிநே, கதவெறியாச் சிவந்தராஅய்  
துதிமழுங்கிய வெண்கோட்டா  
னுயிருண்ணுங் கூற்றுப்போன்றன ;  
நீயே, யலங்குளைப் பரீஇயிவுனிப்  
பெண்குதேர்மிசைப் பொலிவுதோன்றி

மாக்கட னிவந்தெழுதருஞ்  
 செஞ்ஞா பிற்றுக் கவினை மாதோ  
 வினைபை பாகன் மாதே ;  
 தாபி துவாக் குழவி போல  
 வேவாது கூடின் னுடற்றியோர் கடே.

*To Chōlan ( = The youth with lofty head and many a shapely  
 car ) Uruva-Pal-Tēr-Iḷaṅ-Cēḍ-Cenni, by Paraṇar.*

Thy *swords* are blood-stained, victorious  
 So like in beauty to the ruddy-sunset sky ;  
 Thy *feet*, their jewelled anklets torn away,  
 Are like the sharp tusks of the murderous bull ;  
 Thy *shields* by the sharp arrows pierced  
 Are like to targets that have firmly stood,  
 Thy *horses'* mouths bloody from the bridle's stress,  
 That urged, now here now there, their onward course,  
 Are like to tigers red-mouthed from their prey ;  
 Thy *elephants'* tusks blunted with bursting gates,  
 Resemble *yaman* fierce who feeds on human life ;  
 Yourself appearing in splendour on the glorious car  
 By horses drawn with flowing manes and prancing gait,  
 Like red sun that rises from the deep ocean !  
 Such art Thou ; and I say to thee therefore,  
 Like unfed infant, crying motherless,  
 Thy foemen's land laid waste, shall ceaseless wail.

(To be continued.)

G. U. P.

## PERSONALITY OF GOD.

God, Rudra-Siva is spoken of as the Lord of songs and Lord of sacrifices in the Rig Vēda.

‘Gatha patim medha patim’.

And as such the supremacy of God Śiva as Paśupati is made out.

In the Yajur Vēda, He is spoken of as one Rudra without a second.

“Ekaēva Rudra Nadvityaya theaste” which later on is spoken of in Chandogya and Taitriya Upanishats as the Sat, Brahma and one without a second.

“Sadēva Soumyathamagra Asit Ekamēvādvitīyam Brahma”.

St. Tirumūlar postulates His oneness in this verse.

ஒன்றவனன்றானே யிரண்டவனின்னருள்  
நின்றனன் மூன்றினுள் நான்குணர்ந்தானேந்து  
வென்றனன் ஆறுவிரிந்தனனேழும்பர்ச்  
சென்றவன்றானிருந்தான் உணர்ந்தெட்டே.

The only One is He ; The second is His Sweet Grace (Śakti).

He stood in the Three ; He uttered the four (Dharmas).

He conquered the five (Senses) ; He spread Himself out as the six (Ādhāras.)

He stood transcendent as the seventh, knowing the eighth.

St Meykaṇḍān says.

“ஒன்றென்றது ஒன்றேகாண் ஒன்றேபதி, பசுவாம்  
ஒன்றென்றகீபாசத்தோடு உ. காண்—ஒன்றின்ருல்  
அக்கரங்களின்றும் அகரவுயிரின்றேல்  
இக்கிரமத்தென்னும் இருக்கு.”

“The Vēdic text means there is only one Supreme Being without a second. And this one is the Lord. You who say ‘there is one,’ are the Paśu bound up in Pāśa. The word ‘second-less’ means that, beside God, nothing else will exist, as when we say that there will be no other letters (consonants) when the vowel is not.”

'God is one and one alone. This one is the Lord.'

So that Saivism, which is the most ancient Form of Hinduism holds strongly that god is One and One alone without a second. God's powers or Saktis are said to be manifold but they are usually classed as His Jñāna Sakti, (supreme intelligence), His Ichchā Śakti (supreme will), His Kriyā Śakti (Supreme power). All this is said to be His Aruḥ or Kripā Sakti or that God is Love.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்  
அன்பு சிவமாகவதாரு மறிந்திலார்  
அன்பே சிவமாக தாருமறிந்தபின்  
அன்பே சிவமா யமர்ந்திருந்தாரே.

"The ignorant say, Love and God are different.  
None know that Love and God are the same,  
When they know that Love and God are the same,  
They rest in God as Love."

God is therefore spoken of shortly as Sat Chit Ānanda or Satchidānanda Śivam.

He wills to create the worlds. He creates them and resolves them again and again. He could not do this purposelessly or out of his mere whim and pleasure, and, as we know, He is all love. He could do it only out of such love, to help to lift up the erring and ignorant souls, by giving them their bodies and senses, so that they, themselves, may will, act and taste the bitter fruit of the tree of knowledge of good and evil, be chastised and purified by suffering and sorrow and learn to submit their will to the Will of the Supreme.

St Mānīkāvāsagar has the following verse :—

"நிலமீர கெருப்புயர் நீர்விசும்பு நிலாப்பகலோன்  
புலனாடமைந்தனோடு எண்வகையாய்ப் புணர்ந்துநின்றான்  
உலகேழெனத்திசை பத்தெனத்தானொருவனுமே  
பலவாழிநின்றவாதோ னோக்கமாடாமோ."

Earth, Water, Air, Fire, Sky, the Sun and Moon,  
The sentient man, these eight forms, He pervades  
The seven worlds, Ten quarters, He the One  
And Many, He stands so, let us sing.



He pervades these eight forms, they form His eight bodies and hence Śiva is called Ashtamūrti. By this is established His Antaryāmitvam or omnipresence, or Immanence in all nature, as He is chit. But he is beyond all these forms, and beyond all nature and man, Transcendent.

As pervading these eight forms, he gets eight names also.

"Prithivyō Bavaḥ, Āpaḥ Sarvaḥ, Agnē Rudraḥ, Vāyōr Bhīmaḥ Ākāśasya Mahādevaḥ, Suryasya ugraḥ, Chandrasya-soma, Ātmanaḥ Paśupatiḥ."

3. Brahman is called *Bhava* because he exists everywhere at all times, the root "Bhu" meaning sata or existence. We are taught that Brahman is the Existent, running through all things.

4. Brahman, the destroyer, is designated by the word Sarva derived from the root "Sri" to destroy.

5. Brahman is called *Rudra* as expelling the malady of Samsāra.

6. Brahman is called *ugra* or Fierce, because He cannot be overpowered by an other.

Luminaries, as taught in the passages:

"Not there the Sun shines, nor the moon, and stars."

—(Śveta. Up. VI. 14)

7. As the regulator and the source of fear to all sentient beings Brahman is known by the name of *Bhima* or Terrible. The Smṛiti says: "By fear of him does the wind blow."

—(Tait up. II. 8).

8. As great and luminous, Śiva is called *Mahādeva*. So the Atharvasiras Upanishat says:—"For what is then called *Māhādeva*? As having abandoned all things, He is adored for his Ātma Jñāna or spiritual wisdom for his yogic glory, wherefore he is called *Mahādeva*."

9. The supreme is adored as the creator, *Hara*; as protector *Sankara*; as destroyer, or reproducer, *Rudra*; and as bliss-giver *Siva*. God is called *Ashtamūrti* as possessing the eight attributes and they are as follows:—

Self-dependence, Purity, Self-knowledge, Omniscience, Being-ever-free-from-Sin, Supreme Graciousness, Unlimited Power, Unlimited Bliss.

10. *Omniscience* (Sarva-jñāta) consists in all things becoming objects of direct perception of stainless intuitive experience—-independent of all external organs of sensation.

11. *Ever-contentedness* (nityatṛiptatā) consists in being replete with unsurpassed Bliss, wherein there is not the slightest trace of distress.

Hence the revelation "Bliss is Brahman" (Tait. Up. iii: 6).

12. The possession of unsurpassed knowledge which is Svatas-Sidha, self-existing or inherent,—constitutes what is called *anādibōdhatva* or beginningless wisdom.

13. *Independence* (*Svatantrata*)

Consists in freedom from servitude to others and from other marks of inferiority in all things other than Himself being brought under his own control. The never-failing potency (*Nityaluptasaktitva*) consists in all potencies being inherent in His own nature. The possession of unlimited potentialities is what is called Endless potency (*ananta Saktita*). It is in virtue of these endless potencies that Brahman is the producer and the ruler of the world.

According to Śaiva Siddhānta, God is personal, as meaning True Being both concrete and spiritual, a living being and not a dead material energy. God is not impersonal. God is Nirguna and Guṇātita, meaning that he is not clothed in the three guṇas—Satva, Rajas and Tamas—Saguṇa meaning clothed in these guṇas.

God is neither He, nor she nor it, though He is addressed in all the three forms. God is neither Rūpa, nor Arūpa nor Rupārūpa but he can show His grace to us by appearing in any form formed out of his own grace. God Śiva is not one of the Hindu Trinity, Brahma, Viṣṇu and Rudra but is 'The Śivaṁ Chathurtam Sāntam advaitam' of the Upanishats. God can

have no human incarnation, as he not being born from the human womb, is not clothed in matter like us and he cannot die, and hence called Aja and Amrita or Immortal in the Vēda and Upanishats.

பிறப்பிலி பிஞ்ஞகன் பேரரு னான்  
இறப்பிலி யாவர்க்கு மின்ப மருளும்  
துறப்பிலி தன்னைத் தொழுமின் தொழுதால்  
மறப்பிலி மாயா விருத்தமு மாமே.

"The unborn, with the braided hair, supreme grace, the undying, bestowing bliss on all, O thou worship! If worshipped, thy Māyā will vanish without doubt." (Saint Tirumūlar).

To sum up, according to true Vedānta Siddhānta Philosophy, God is sat, chit, Ānanda, not material nor enveloped in matter. Nirguṇa and personal, ever blissful and all Love, and all his acts such as creation, etc. are proposed by such Love. He is neither He, She nor It, nor has He any material Rūpa or Arūpa, and he can reveal his grace and majesty to those who love Him. He cannot be born nor can he die, and as such, indeed, He is the pure and absolute and infinite being, able to lift up humanity wallowing in the bonds of mala, māyā, and Karma. To know Him as our true Heavenly Father and Brother and love Him as such is the only panacea for all the evils of erring mankind.

### JĀBĀLI UPANISHAT.\*

1. Om. Next, Pippalāda addressed the holy Jābāl: "O Lord, instruct me in the secret of the Supreme Reality. What is the reality? Who is Jīva? Who is Paśu? Who is the Lord? What are the means to attain Salvation?"

2. He replied to him: "Well-questioned. I shall instruct thee in all that I know."

\* This is the 104th in order, of the 108 Upanishats.

3. Again he asked him, "Wherefrom learnt thou?" "From Shanmukha".

4. Again he asked him, "Wherefrom learnt he?" "From Hāna".

5. Again he asked, "how did he get it?" He replied, "By meditating on it."

6. Again he addressed him: "Instruct me, out of compassion, O Lord, in all the secrets."

7. Thus questioned, he instructed him in all.

8. Paśupati is the only Reality.

9. The Jiva, who entered into Ahamkāra (the vehicle of Egoism) and transmigration is Paśu.

10. The Lord is Paśupati, who is Omniscient, possessed of five functions (creation &c.) and the master of all.

11. Who are the Paśus?

12. He answered him, "The Jivas are said to be the Paśus; and the Lord of them is Paśupati."

13. Again he addressed him, "Why are the Jivas called Paśus and their Lord, Paśupati?"

14. He replied: "The Jivas like cows and the other beasts are fed on grass, are devoid of discrimination, are led by others, are engaged in the works of agriculture, undergo misery and are bound by their masters; as their master is to them, so is the Lord, the Omniscient Paśupati".

15. By what means is his knowledge derived?

16. He, again, replied to him: "only by besmearing himself with the holy ashes".

17. How should it be applied and where?

18. Again he answered him: "Handle the Bhasma (holy ashes) reciting the Pañchabrahma mantra (the five mantras are Sadyōjātam—to Sadāśivam), he should consecrate it by the mantra, 'Agni is Bhasma &c.' Take it up in hand with the mantra 'mānastoka etc.,' he should next mix it with water reciting the mantra 'Trayayusham' and apply it in three lines,

in the head, forehead, breast and shoulders pronouncing the mantras 'Trayāyusha' and 'Tryambaka.'

19. This 'Śāmbhavavam' is declared in all the Vēdas by the promulgators of the same.

20. One, desirous of salvation, should observe this to avoid re-birth".

21. Next, Sanat-Kumāra asked the dimension of the three lines when applied.

22. (He answered him) The three lines are to occupy the whole forehead, above the eyes and between the two eye-brows.

23. The first line represents the Gārhapatya fire, the letter A, Rajas, the Earth, one's own Self, Kriyāśakti, Rig-Vēda, the morning sacrifice, and has the Lord Prajāpati as its presiding Deity.

24. The second line represents the Dakṣiṇāgni, the letter U, Satva, the middle space, the inner self, Ichchāśakti, Yajur-Vēda, the midday sacrifice, and has the Lord Viṣṇu as its presiding Deity.

25. The third line represents the Āhavanīya fire, the letter M, Tamas, Heaven, the Supreme self, Jñānaśakti, Sāma-Vēda, the evening sacrifice, and has Mahādēva as its presiding Deity.

26. Thus the learned one who draws the three lines by Bhasma, whether he be a Brahmachārin, or a householder, hermit or ascetic, is freed from the deadly sins and also the minor ones. He reaps the result of studying all the Vēdas. He realises the effect of meditating on all the Dēvas. He attains the virtue of bathing in all the holy waters. He gets the benefit of reciting all the Rudra mantras. He never comes back, (into rebirth) never comes back. Om, Truth. Thus ends the Upanishat.

R. A. S.



## The Idea of God viewed in the Light of the Hindu Philosophy.

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*(Continued from page 164 of No. 4 Vol. XII.)*

It is in this sense that Herbert Spencer, than whom there are few greater names in European Philosophy, speaks of God as the "unknown and the unknowable". What he means is that *Deity per se* is "unknown and unknowable". Commenting on the meaning of these terms, says that faithful Disciple of Herbert Spencer, John Fisk, in his "Cosmic Philosophy," that "Deity is unknowable just in so far as it is not manifested to consciousness through the phenomenal world—knowable just in so far as it is thus manifested: unknowable just in so far as infinite and absolute—knowable in the order of its phenomenal manifestations; knowable in a symbolic way as the power which is disclosed in every throb of the mighty rhythmic life of the universe; knowable as the eternal source of a moral law which is implicated with each action of our moral lives and in obedience to which lies our only guarantee of the happiness which is incorruptible and which neither inevitable misfortune nor unmerited obloquy can take away. Thus though we may not by searching find out God, though we may not compass infinitude and attain to absolute knowledge, we may at least know all that it concerns us to know as intelligent, and responsible beings. They who seek to know more than this, to transcend the conditions under which alone is knowledge possible, are in Goethe's profound language as wise as little children, who when they have looked into a mirror, turn it round to see what is behind it". The atheists are as wise as little children, but only with this difference that they take pride in their discovery, which is nothing but foolishness in the sight of God.

If then the ignorant man finds it difficult to comprehend the idea of God in its completeness, and the so-called educated man disregards it as superstition, is it not possible for us to

know God? Are we to remain for ever in hopeless confusion like the blind men who examined the elephant and quarrelled with one another as to its form and shape? Certainly not. God will not put us to permanent intellectual confusion. He has provided every one in this world with the means of knowing Him and worshipping Him. To the ignorant and the and the learned, to the superstitious and the philosophical, to men of all colour and creed in whatever state of culture they may be, He has shown the path and chalked out the way of attaining salvation or freedom from bondage. This is the main reason why there are different religions in the world, and different schools in each religion. Those narrow-minded sectarians who say that the only religion worthy of the name is their own and that it alone could give salvation and that those who follow other religions are bound to go to hell, are rather to be pitied than despised for their egregious ignorance. That one religion has not and cannot give spiritual satisfaction to all the people in the world is a historical as well as a psychological fact. Max Muller says in his "Vedānta Philosophy:" "It was recognised in India from very early times that the religion of a man cannot be and ought not to be the same as that of a child; and again that with the growth of the mind the religious ideas of an old man must differ from those of an active man of the world. It is useless to attempt to deny such facts. We know them all from the time when we first emerge from the happy unconsciousness of a child's faith and have to struggle with important facts that press upon us from all sides, from history, from science, and from a knowledge of the world and ourselves." The Hindu Religion recognises this fact; and it is tolerant towards any faith provided that faith leads men from worldliness to godliness. Says Sir Monier Williams in his "Brāhmanism and Hinduism:" "And, in real truth, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite Diversity of human characters and human tendencies. It has its highly spiritual

and abstract side suited to the metaphysical philosopher—its practical and concrete side suited to the man of affairs and the man of the world—its æsthetic and ceremonial side suited to the man of poetic feeling and imagination—its quiescent and contemplative side suited to the man of peace and lover of seclusion." That the Hindu Religion presents no sectarian conception of God, and that it allows every man to worship his God is clearly set forth in the first verse in Sivajñāna Siddhiyār.

"அறவகைச் சமையத்தோர்க்கும் அவ்வவர் பொருளைப் பேரூங்  
குறியது முடைந்தாய் வேதாசயங்களின் குறியிறந்தங்  
கருவினிலருளான் மன்னியம்மையோ டப்பொருள்  
செறிவொழியாதுகின்ற சிவனடி சென்னிவைப்பாம்."

"Let me place on my head the feet of Siva, who stands as the goal of the six forms of religion, and who stands in the various forms conceived of by the various internal schools of Siva faith, and yet stands beyond the conception of all Vēdas and Āgamas, and fills all intelligences with His love and becomes my Heavenly father and Mother and fills one and all inseparably." This may sound strange to some crude thinkers who cannot rise higher than the level of their creed. But as we find in the sayings of Śrī Rāmakrishṇa, "A truly religious man should think that other religions also are paths leading to the truth. We should always maintain an attitude of respect towards other religions." Thus we see that different religions are necessary, and that they all would lead man to God if followed in truth and in spirit. God is no respecter of person. He is

"எம்மப்பனெம்பிரா னெல்லார்க்கும் தானேன்,"

"Our Father, our Lord, Isan of all."

Isaiah, "the prince of prophets" says, "Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father, our Redeemer, Thy name is for ever lasting." Though difficult it is for man to know God in all His beauty and glory, yet He has not left us to grope in darkness and sin and seek our way to Him as best as we can. But He has revealed Himself in the different religions of the world, so that each may find Him in that

religion which appeals to his heart and soul. Here it may be said that the Hindus regard their religion as a revelation. Accordingly they have divided their sacred books into "Śruti" or what is revealed and "Smṛiti" or what possesses human authority alone. In the former they include the Vēdas and the Upanishats. But both "Śruti" and "Smṛiti" are inextricably bound together as said by St. Tirumūlar :—

வேதமோடு ஆதமம் மெய்யா மிறைவதால்  
ஒதும் பொதுவும் உறப்பு மென்றுன்னுத  
நாதனுரையிவை நாடிவிரண்டந்தம்  
பேதமதென்னில் பெரியோர்க்கபேதமே.

"The Vēdas and the Āgamas are both of them true, both being the word of the Lord. Think that the first is a general treatise and the latter a special one. Both form the word of God. When examined and where difference is perceived between Vēdānta and Siddhānta, the great will perceive no such difference."

All unbiassed Hindus would admit that where there is truth it is from God and that it is a revelation of His. Svāmi Vivekānanda observes that the Vēdas are eternal as truths are eternal, and that truths are not confined to the Sanskrit language alone.

Having now seen that religion is a revelation of God, let us find out what idea of God we can gather from the Hindu Philosophy.

It is sometimes erroneously supposed that the Hindu Philosophy is different from the Hindu Religion and that the former and not the latter is spoken of in glowing terms by Western Savants. Nothing is further from truth. In India Philosophy and religion mean almost the same. Says Max Muller in his Vēdānta Philosophy :—"Nowhere, however, do we find what we find in India, where philosophy is looked upon as the natural outcome of religion, nay, as its most precious flower and fragrance. Whether religion leads to philosophy or philosophy to religion, in India the two are inseparable, and they would never have been separated with us if the fear of men had not been greater than the fear of God or of truth."

Hence when Western savants speak highly of the Hindu Philosophy or Religion the praise must be shared by both.

Here it would be interesting for us to digress for a moment and learn some at least of the opinions of Western savants on Hindu Philosophy.

Schopenhauer says of the Vedānta Philosophy, "It has been the solace of my life, it will be the solace of my death."

Victor Cousin remarks, "When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there many a truth—truths so profound—which makes such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in the cradle of the human race the native land of the highest philosophy."

Sir William Jones admits "that it is impossible to read the Vedānta or the many fine compositions in illustration of it without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India."

Frederick Schlegel remarks: "It cannot be denied that the early Indians possessed a knowledge of the true God: all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God."

Rev. Dr. G. U. Pope speaks of the Śaiva Siddhānta as "the choicest product of the Dravidian intellect. The Śaiva Siddhānta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India."

Max Muller says, "If philosophy is meant to be a preparation for a happy death, or Euthanasia, I know of no better preparation for it than the Vedānta Philosophy."

These opinions coming as they are from scholars of distinguished ability require no endorsement. Whatever system of Hindu Philosophy one may learn, there one would find thoughts that lie too deep for expression, beautiful and inspiring.

*(To be continued.)*

R. R. G.



## THE TAMIL NATIONALITY.

*(Continued from page 180 of No. 4 Vol. XII.)*

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It may be urged that there are nations in the world that enjoy an immense material prosperity without much of spirituality in them. But I can only say that such prosperity, if prosperity it can be called, cannot be supposed to possess in itself the vitality of stability which cannot possibly be expected in the absence of the guidance of spirituality. If we study the history of ancient nations, we could clearly see that their fall was mainly, if not wholly, attributable to their indifference to religion, which I should say is the foundation upon which any structure—either material or spiritual—has to be raised. I lay some stress on this point, because I know that at certain quarters in India, there is a prevailing opinion that if India is to rise in its progress, it has to divest itself of its spiritual ideas and devote its undivided attention to material progress. I do not think that we can make a more serious blunder than by attaching any importance to this absurd opinion. I do not mean to preach religion here, but what I mean to say is that religion is an indispensable guide to material progress, and without religion no material progress can be effective or permanent. Material progress has invariably to be guided by a religious spirit and governed by its unswerving hands. Our progress must invariably be accompanied by our love and fear of God, by our love to our fellow-beings, by our love of truth and love of moral principles, and by a sense of our own imperfection and weakness.

It is the absence of these conditions at one time in our ancestors, their utter indifference to the importance of these conditions, and ultimately their callous spirit in ignoring their value that made them to fall headlong into the mire of the evils of the world and bequeath to us our present state. It is therefore very essential that if we have any desire to regain our former state of grandeur, we should wake up and work vigorously and hopefully keeping always in our view the importance of religion and spirituality. It is this religious spirit that will always kindle in our heart a true love for our fellow-beings and our country, for our nation and all that belongs to our nation. We should understand that our national habits and manners—at least a vast majority of them—are the best suited to us,

and it should be our first duty to protect and promote them. We should cultivate a preferential love to our national belongings, not forgetting at the same time the importance, of improving them, whenever we are rightly convinced of the necessity of such improvement. Indeed, as we are at present, we have a good deal to learn from other nations, and we should not grudge to learn from whatever source it may be, anything that may tend to our national advancement. But we should take particular care that we are not tempted and deceived by empty shows and dazzling fashions without looking to the intrinsic value of any change that we may adopt in our national life. ... It may be shown quite convincingly, that our own habits and manners are most suited to us in many respects. I mean they are (so) in point of cleanliness, in point of simplicity, in point of sanitation in point of economy, and I may say even in point of breeding a moral culture among us. I do not know how far the enlightened portion of our community has realised the serious extent to which our nation has wrecked itself by taking to the habits of drink and meat-eating. Apart from an enormous amount of their hard earned cash being wasted away in these vices, they have ruined their national health and vigour to very serious extent, and this is nothing short of purchasing their own ruin with their own hard earned money. We lose in this way all our interests in our national industries, and in the occupations followed by our fore-fathers, because we do not care for the products turned out by such occupations. In fact we are ashamed of following the vocations followed by our ancestors and try to betake ourselves to such occupations as will suit the European methods to which we have become attached. We do not realise the fact that in Europe itself agriculture and manufacture are the mainstay of the country; but we form quite erroneous ideas of European life from the stray cases that we meet in Ceylon. This mistake itself goes a long way to work against the interest of our nationality, and I say all these evils could be easily prevented if only we have in ourselves that zeal of national feeling.

It would not be out of place in this connection to point out that we commit a serious blunder in adopting foreign religions when we have a national religion which is full of spirituality and which is admittedly far more developed than any Western religions. It is not my object to introduce religious controversy here, but I want you to realise the important bearing that religion has on our nationality, and I want you to

realise the important bearing that religion has on our nationality, and I want you to consider that in that light alone, Religion is an important factor in the building of nationality and it is highly essential that our national religion should not be discarded if we have any idea of raising our nationality.

Another important factor in our nationality is our language. It is admitted even by Oriental scholars of the West, that our language is one of the finest and most refined languages of the world, and that we should be proud of such a language, still it is a thousand pities to find that our language is neglected by our own people, who now hanker after English and English education. I know of cases where Tamil gentlemen are ashamed to speak Tamil even in their homes, and if at all they speak it they think that it will add to their greatness, if they speak it in that affected style in which it is spoken by Europeans and Burgers. In their great admiration for everything foreign and European, they have forgotten the plain fact that unless they are grounded in their mother tongue they will not be able to grasp foreign tongues effectively, and it will be much easier for them and for their young ones especially, to be impressed of any instruction imparted to them through the medium of their mother tongue. Language is a medium to express our thoughts and to understand things explained by us, and we have an instinct endowed by nature to perform these functions readily and effectively through our mother tongue. But the fashion of the day has so much blinded many of our countrymen that they have overlooked the importance of this order of nature, and you know what a hue and cry is just at present made in connection with what is known as the education reform, and how some of our people are trying to set at naught what nature has intended to do.

I have a good deal to add to this feeble discourse of mine, but I am afraid I have kept you long. It gives me a great pleasure to find that our Jaffna Tamils have not lost sight of the importance of their nationality, and wherever they go, they seek measures to revive the spirit of nationality which I think is a sure sign that they will at not a far distant date come to the forefront.

Before closing, I must refer to a great failing in us which is mainly responsible for our lagging behind. We are sadly wanting in the spirit of union which is essentially necessary for the rise of a nation. It is true that we see the importance of this union and make several attempts at

forming public bodies for the purpose of promoting our common cause. But I am sorry to find that these bodies collapse suddenly on account of trivial considerations which, it is a great pity to find, outweigh the importance of the great common object for which they were started. Hoping that you will take a lesson from this hint and wishing your Association all prosperity and long life, I now resume my seat.

S. S.

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### GOD: HIS EXISTENCE AND ATTRIBUTES.

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The existence of the Almighty lies at the foundation of religion. This great universal truth has been generally acknowledged on all hands. Cicero says: "There is no people so wild and savage as not to have believed in a God, even if they have been acquainted with His nature." Our consciences tell us, that there must be a great Creator of all things.

Reason corroborates the testimony of conscience. The argument is briefly expressed thus: Every house is built by some man; but He that built all things is God. Suppose you saw, in a solitary desert, a palace, full of beautiful furniture. Although there was no one in the building, and you never heard who erected it, you would be certain that it did not spring up of itself. By the same reasoning, we infer that, much more, must this great world, so completely supplied with everything we require, have had a Maker. All nature points to Him. An old writer says: "I asked the earth, and it said 'I am not He'; and all that therein is, made the same acknowledgment. I asked the sea and the depths, and all that move and live therein, and they answered, 'we are not thy God; seek higher'. I asked the winds, but the air with its inhabitants, answered; 'I am not thy God'. I asked the heavens, the sun, the moon, the stars, and they answered, 'neither are we the God whom thou seekest'. And I said to all things that surrounded me, 'ye have told me concerning my God that ye are

not He; speak then to me of Him'. And they all cried with loud voices, 'He made us'."

It is true that in all ages of the world there have been some who have denied the existence of a Creator. Buddhism, a religion which originated in India more than two thousand years ago, and which is still professed by great numbers, is essentially atheistic.

There are even some men, looked upon as learned, who think that everything we see has arisen without a Creator. First mere atoms existed. By degrees, they formed themselves into plants of the lowest order, from which others of a higher type were gradually developed. Animals are supposed to have had a similar origin, all springing from each other, without the intervention of a personal God.

It is admitted that there has been order in Creation. Inanimate matter was first called into being. Plants were formed before animals and in both cases the most highly organised may have been the latest in each series. But all this does not disapprove the existence of a Creator.

Paley shows that if we met with a watch for the first time, we should at once infer that it had a maker. The unconscious watch could not have been the cause of the skilful arrangements of its parts. If the watch were so constructed that it would produce other watches, this, instead of proving that it had no maker, would only show that he possessed the greater skill.

Paley's *Natural Theology* contains many wonderful illustrations of design in nature. Science, in its progress, affords additional proofs of the same character. In a fine building, each stone is made of a particular shape to suit its future position. Chemistry tells us, that the whole universe is composed of atoms so excessively small that they cannot be seen. It further shows that each atom is, as it were, cast in a fixed mould, so that it will unite with others only in certain proportions. The very atoms, therefore, afford irresistible proof that they were fashioned by the great Architect of nature.



The wisest men have fully acknowledged the existence of a Creator. Aristotle, a profound Greek philosopher, was led from a consideration of the universe up to what he calls "the first immovable mover, which being itself immovable causes all things else to move." Bacon says in his "Essays": "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes *scattered*, it may sometimes rest in them and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity."

Pantheists assert that the universe, as a whole, is God. This, however, does not meet the necessities of the case. Newton says, "All these movements according to rule and purpose, cannot have their origin in merely mechanical forces. This most exquisite combination of the sun, and planets, and comets, can have sprung from nothing short of the counsel and dominion of a Being at once intelligent and mighty." We cannot conceive of intelligence without personality. A conscious personal God must exist.

Some admit that it would be absurd to deny the being of God but declare that He is "unknowable," and therefore we need not trouble ourselves about Him. It is perfectly true that we cannot understand Him fully. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than hell what canst thou know?" Still, we may learn something of Him from His works and His government of the world. A building enables us to judge of the wisdom and skill of the architect. In like manner, "The heavens declare the glory of God, and the firmament sheweth His handy work."

Milton says, "Thine this universal frame thus wondrous fair; Thyself how wondrous then!"

It must be allowed that the evidences of God's *goodness* are not so apparent as those of His *power* and *wisdom*. Nature has two aspects. As a rule, everything is calculated to minister to our happiness. The sun with its cheerful light, fields of waving grain, trees with pleasant fruits, flowers with their beautiful colours and sweet perfumes, all proclaim the benevolence of God. There are, however, exceptional occurrences, as earthquakes and pestilences, which sometimes cause wide-spread suffering and death. Wise men, after a full consideration of both sides, are convinced that the arguments in favour of God's goodness greatly preponderate. Most of the misery that is in the world is brought upon the people by their own misconduct. It is part of God's chastisement to lead them to a better course. We are also incapable of understanding all God's Government in the world. He has designs far beyond our limited knowledge.

Another attribute of God is His *holiness*. What is the character we admire most? Is it not the man who is free from every taint of pride and revenge; Who is pure, truthful, just, and benevolent? Our consciences at once confirm this judgment. Can it be supposed that the great Creator does not Himself possess the virtues which we sometimes esteem in His creatures? Our instincts tell us that He must have them all in boundless perfection. The excellencies which we see in the best men on earth are like reflections of the glorious sun from little fragments of a mirror.

Pope thus describes some gods which have been worshipped:—

“Gods partial, changeful, passionate, unjust,  
Whose attributes are Rage, Revenge or Lust.”

Any professedly sacred books whose gods are of such a character, must be the inventions of wicked men. The excuse is sometimes made that the Gods are above all law, and can act as they please. This is comparing them to human tyrants, who take delight in gratifying their sinful passions. A good king would not act in such a way—much less God.

The ignorant suppose that there are many gods, some dwelling in one place, some in another. On the other hand, the unity of God has been acknowledged by the most intelligent men in all ages. He is not like a man, confined to one place ; He possesses illimitable knowledge and power ; there is no proof of the existence of more than one God, and no other is required.

In conclusion, I endorse the experience of the poet who wrote:—

Not worlds on worlds, in phalanx deep,  
 Need we to prove a God is here ;  
 The daisy fresh from winter's sleep,  
 Tells of His hand in lines as clear.  
 For who but He who arched the skies,  
 And pours the dayspring's living flood,  
 Wondrous alike in all he tries,  
 Could rear the daisy's purple bud,  
 Mould its green cap, its wiry stem,  
 Its fringed border nicely spin,  
 And cut the gold-embossed gem,  
 That, set in silver, gleams within,  
 And fling it, unrestrain'd and free,  
 O'er hill and dale and desert sod,  
 That man, where'er he walks, may see,  
 At every step, the stamp of God !

M. S.

### THE DASARA.

#### THE GREAT AUTUMNAL FESTIVAL

The ten days after the new moon of this month—23rd September to 2nd October—are held sacred to Durga among the Hindus. The Dasara as the celebration is commonly known is of all festivals the most solemn and popular. So dear is the festival to the Hindu heart that it has passed into a proverb that anybody who has not the means of celebrating it should sell one of his children in order to do so. Though in the main the festival is dedicated to the worship of Durga, time and local traditions have introduced into it an infinite variety of detail as to the gods and goddesses worshipped and the amount of homage paid to each of them. In Bengal and in Northern India custom has not deviated from Purāṇic tradition and Durga is the central and most important object of worship.

In Southern India, however the predilections of each religious sect have made their influence felt on the ceremony. In the Saivite temples ancient tradition is kept up and the victory of Kālī over Mahishāśura, the buffalo-headed demon who warred against the gods, reduced them to the most object condition of poverty and defied the commands of the creator himself, is celebrated with great solemnity. The worshippers of Śiva and those with whom sectarian bias does not predominate honour the tradition and worship Kālī, paying homage to other gods and goddesses also whom time and varying usage have mixed up with the central figure. With the educated classes of the Madras Presidency, the Dasara is generally regarded as constituting the worship of Sarasvati, the goddess of learning and arts. The illiterate and the workmen call it the *Āyutha pūja* or the adoration of tools which are instrumental in supplying them with bread.

Women celebrate it with great delight and it is the women's festival *par excellence*. The house-hold toys and images of gods and goddesses are arranged in a show so as to produce a most impressive effect. Music parties are held and the guests are served with *pān 'supāri*. In the display of the dolls prominent positions are assigned to Durga, Lakshmi and Sarasvati. The women suppose that these goddesses performed austere penance during the nine days and won the gods Śiva, Viṣṇu and Brahma respectively as their husbands on the *daśami* or the tenth day. Near the show, books and tools are also arranged and the goddess of learning is invoked. Usually a goddess is invoked on a copper or silver vessel filled with rice to the brim and having a cocoanut over it. A simple offering of flowers, fruits and cocoanut is made. The eldest male member of the house generally conducts the worship. Pūja on some scale is made on each day ; but on the last three days worship on a grander scale is offered. During the occasions of worship, the rich present married women with cloths.

The Dasara is also the special feast of the scholars. One may see even to-day the pupils of a village-school, dressed in gay apparel parade through the streets during the nine days,

singing songs composed by their master who marches at their head. As they sing the songs which are generally in praise of Sarasvati, they dance in a simple fashion, marking time with sticks, before the doors of their relatives and the principal inhabitants of the village. Some of the little fellows carry bows and now and then shoot out from the cups of their arrows, a scented powder. As the procession goes along, people give the children presents of money which the teacher collects for the celebration of the festivities on the ninth and the tenth day.

The festival is made the occasion of great show and pomp by the native princes, Zamindars. The arms and weapons of the state are collected together and arranged in a place. The *pourôhit* sprinkles water on them and makes pūja to propitiate them. At the present time the worship is very simple consisting only in an offering of flowers, fruit, cocoanuts and beaten rice &c. But in former days, after the Brahman had invoked the goddess in the arms and retired, goats and sheep were sacrificed amidst the beat of drums and the blare of trumpets and other instruments. During the ten days of the festival, princes gave entertainments resembling very much the gladiatorial combats of the ancient Romans, consisting as they did of contests between animals or between animals and men or worst of all between men themselves. The bloody fights between the athletes were the most inhuman and revolting and marked the popular taste of the rude times; but they have been supplanted now by music parties and *harikathās*.

This universal festival of the Hindus is supposed to be the celebration of a portentous event in the history of the heavens, narrated in the purāṇas. The kingdom of heaven was in danger, the demons made all-powerful by the sufferance of the Almighty attacked the regions of the gods, dethroned them and defied the orders of Brahma himself. In this imminent crisis, help was invoked of Vishṇu, the Lord of gods. He grew mightily angry on beholding their wretchedness and streams of glory rushed forth from his face. In them appeared *mahāmāyā*. Streams of glory issued also from the faces of the other gods and entered the person of *mahāmāyā* who became a body of glory resembling a mountain on fire. The gods then gave their



weapons to this lady who in a frightful rage ascended into the air and slew *mahishāsura*, the buffalo-headed demon who led the *asura* host. The kingdom of heaven was thus redeemed and the immortals were saved from their powerful enemy. The great king Suratha is said to have celebrated the event in the eighth *manvantara* or cycle of humanity. The Vēdas, though they ignore the adoration of any visible gods or tangible forms of modern Hindu idolatry, have sung of the *panchasaradiya yajña* and *vasantotsava* or the autumnal and vernal festivals. Not only this, but in the Aranyaka which is a later appendage of the black Yajur-Vēda, we find hymns sung in praise of Ambika or Durga. The myth of the purāṇas regarding the origin of Durga and her worship occurs in a plain form in the Yajur-Vēda. Bramha, the creator being desirous of multiplying his progeny, himself became pregnant in a novel form and produced the asuras from the thighs and threw at them eatables in an earthen vessel. Then the form with which he generated the asuras became metamorphosed into dark night. He created the gods from the mouths and gave them nectar to drink in a golden cup and the mouth became the bright day. The gods stand for the day and the asuras, for the night. In the earlier Vēdas, light is identified with the gods and darkness or night with the asuras. The figurative story of the battle between darkness and light for the kingdom of heaven has been obscured in the myth of the Purāṇas. A consideration of these facts has led modern Sanskrit scholars to believe that Durgapūja was in its inception a worship of the *Dawn*. The Dakṣiṇāyaṇa (the course of the south of the equator), is the night of the gods and the Uttarāyaṇa (the course of the Sun to the north of the equator) their day. The equinoxes therefore are the dawn and the gloaming of the gods the proper moments for worshipping Durga who is the dawn or the goddess of twilight in the vēdas.

R K.

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## THE SŪDRA AND THE SĀSTRA.

*(Continued from page 121 of No. 3 Vol. XII.)*

Manu who had regarded intermixture of any kind with great disfavour and tolerated the Anuloma kind perhaps with great unwillingness as he should have met with considerable difficulty to legislate against a prevailing custom assigned these reasons for the origin of all kinds of intermixture. 'Through the intermixture of castes, through intermarriages among forbidden castes, and through renunciation of their specific duties by members of (the four several) castes, that the hybrid ones are born.' (Ch. xv 124.) In such a vast community like the Hindus, restricted as it has ever been by regulations which do not at all permit expansion even of the very narrowest kind, the three causes must have worked very powerfully to split the community into innumerable units each forming a caste by itself. It is very likely that restrictions of the kind laid down by the Sāstras must have been transgressed in countless instances and persons guilty been visited with severe punishments. It is astonishing to see the number of caste-units mentioned by Manu and others and Vishnu says 'There are numberless other mixed castes produced by further intermixture.' (Chap. XVI-7.) And it is reasonable to conclude that the verse of Manu quoted above furnishes us with the main—if not the sole—explanation for the present bewildering complexity of the Hindu community.

Sons, born of the intermixture of the prohibited kind as well as of the tolerated kind, according to Manu, 'shall live by doing lowly works, which the Brahmanas are incapable of doing' (Ch. X. v. 46) Sudras, for their own share, contributed to the intermixture by connections of the prohibited kind. Sons born of Sudras by Vaisya women were Ayogavas who earned their livelihood by artistic performance, such as dancing. Sons born of Ayogava women by members of robber castes were Sairandras

who were expert in dressing hair and who, though not actually servants, lived by service and by capturing birds and beasts. Margavas, born of Ayogava Women by Nishadas, lived by working as boatmen and were also called Kaivartas by the inhabitants of Arya Varta. Ayogava women wore the clothes of corpses and ate the leavings of other men's food. Maitreyas were born of Ayogava women by Vaidehas who were the offspring of Brahmana women by Vaisyas, lived by lavishly singing the eulogies of the king at dawn and roused him from sleep by ringing bells in the morning, Sairandras, Margavas and Maitrayas did not belong to the castes of their fathers. Kattahs were children born of Kshatriya women by Sudras.

Chandalas were those born of Brahmana mothers by Sudra fathers and lived by the execution of criminals. Pandapakas born of Vaidehika women by Chandala fathers manufactured bamboo-made article. Sopakas born of Chandala fathers lived by working as public executioners. Antyavasins begotten on Nishadi women by Chandalas were attendants at cremation-grounds and were the vilest of all vile castes. There were others such as Charmakaras who born of Nishada fathers were cobblers, Andras and Medas who lived outside villages. There were, besides, others of unknown parentage who should be detected by their respective works.

Pratilomajas were regarded as 'viler and more condemnable' and denied the privilege of doing religious rites'. They were required to have social intercourse only among themselves. Like higher castes the son inherited the property of his own father. 'To relinquish life, without any consideration for reward, in order to save a Brahmana or a cow or for the sake of a woman or child, confers heavenly bliss even upon base castes.' (Vishnu Chap. XVI-18)

The Chandala with his Progeny was specially marked out for legislation of the very severest kind that one could conceive of in any code either religious or worldly. The transgression of a Brahman woman was regarded as the most heinous sin imaginable and her children born of a Sudra father were regard-

ed as being unendurable in this world and were denied even the faintest kind of protection in the eye of the Dharma. Some of the smritis such as Manu, Parāśara, Vasishta have got something to say about the Chandāla and if we judge from the severe prohibitions laid down by them, to regulate the conduct of the superior castes in their daily life with him, we are led to think that such an inhumanly unsympathetic attitude could not have proceeded had they not aimed at his total extinction from the face of the earth, though the conjecture that much of what the legislators wrote were but mere records of customs prevalent at the time goes a little way to mitigate the extraordinary rigour of their procedure. Manu says : " Doing their proper works, these castes shall live in the forest, or about cremation-grounds, or on hill tops or underneath the lordly trees. Chandālas and Svapachas (lit. dog-eaters) shall live at the outskirts of villages, they shall use no utensils ; dogs and asses being their only wealth. They (Chandālas, etc ) shall wear the apparels of corpses, eat out of broken pots, wear ornaments of steel and live a nomadic life. One, while doing a religious rite, must not see or speak to them (Chandālas) ; they shall carry on their monetary or matrimonial transactions among members of their own caste. One shall cause food given to them through his servants in broken saucers ; and they must not be allowed to roam about in a village in the night. Stamped with the signs of King's permits on their persons, they shall enter the Village on business (i. e. for the sale or purchase of goods) in the day and the decision is that, they shall remove the corpses of the friendless deceased (from Villages). They shall kill, according to the rules of the Sastra, criminals punished by the king with death, and take the bedding and wearing apparels of the executed convicts." (Manu Ch. X v. 50-56).

#### INTER-DINING.

Inter Dining is one of the social questions awaiting solution. From the citations above made it must be clear that inter-marriages of the Anuloma kind were recognised with some

unwillingness. And intermarriages could not have been done without dining between the parties. Besides, there was permission for the twice-born members to take food from those Sudras who though not connected by marriage had yet some kind of social intercourse such as friendship with the family, cultivation of the fields. Manu, Yajñavalkya, Yama, Parāsara, Gautama, and Vishnu did not consider it punishable for the twice-born to accept boiled rice from a barber, a cowherd, a servant and such others. This is a question which is beset with much difficulty and orthodoxy feels itself injured if Inter-Dining should take place among the members of several castes. It will not therefore be wearisome and uninstuctive if all the available authorities on the subject are given and pressed to the attention of the public.

Manu says : "a Brahmana may partake of the cooked rice of one who cultivates his fields, or of one who is an ancient friend of his family, or of one who keeps his cows, or of his slave or barber as well as of him who has surrendered himself to his protection." (Ch. IV. v. 253.) Yajñavalkya gives the same list but with the substitution of 'a servant' for 'his slave' in Manu. 'Of Sudras : the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half-shares, of a barber and of one who entirely surrenders himself, could be taken." (Ch. I—168.) Yama lays down : "Of Sudras, food may be taken from a servant, barber, cowherd, one with whom hereditary friendship is maintained, those who cultivate the same plot of land and from him who dedicates his own self. (v. 20) According to Vyāsa one committed no sin if he ate 'Boiled rice belonging to a Napita (barber), a Kulamitra, Ardhasiri (plough man), Dasā or Gopala' (Ch. III. v. 52.) and the mention of 'one who surrendered himself' was omitted from the list. Parāsara however mentions all the six. 'A Brahmana can safely partake of the boiled rice of a Dasa, Napita, Gopala, Kulamitra and Ardhasiri among Sudras as well as that of one who has resigned himself to his care." (Ch. XI v. 20.) Gautama withdrew the privilege



from barbers and those who surrendered themselves but extended it to traders with a clear prohibition that the food of those Sudras who did not come under the classes mentioned should not be taken. "Brahmaṇa may safely partake of boiled rice belonging to the keepers of their own domestic animals or to tillers of their own lands or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be Sudras, but they cannot eat boiled rice belonging to Sudras, not falling under any of the foregoing categories. Boiled-rice of traders other than actual artisans may be safely partaken of by Brahmaṇas." (Ch. XVII). Vishnu, besides mentioning the six classes, allowed the food of cultivators who gave one-half of their crop to the king and retained the other-half for themselves, to be taken by the twice-born ones. "One who ploughs the ground for half the crop and gives the other half to the king or to the owner of the land (Ardhika), a Kula-mitra (lit. a friend of the family), one's own slave, a cow-herd, or a barber, as well as he who surrenders himself saying, 'I am your slave'—the food of these persons, even if they are Sudras, may be taken" (Ch. LVII. v 16.) Mr. M. N. Dutt remarks, on the above that the Sudras mentioned were the children of marriages of the anuloma kind between members of different castes and quotes Agni-purāṇam which regarded all sat Sudras as 'the offspring of unions between twice-born fathers and Sudra mothers'.

So, slaves, servants, barbers, cultivators, cowherds, Kula-mitras and traders were permitted, to give 'cooked rice' to those twice-born men who had had immediate social intercourse with them. Considering the times in which the several law-givers lived the privilege must be considered as very liberal and might as well astonish the orthodox in these days. What should specially appeal to them is the provision made by Parā-sara whose code is regarded by every orthodox Hindu as written specially for the guidance of the Kali Yuga. It is very refreshing now to see the way in which our ancients who never failed to foresee the evils which might disrupt the society, consequent

on the absence of a general cohering-force such as the inter-dining, boldly tried to grapple with this question.

The food-taking was confined to the above six classes of Sudras. But one or two articles more even though cooked by any Sudra might be accepted. According to Atri, 'Arnalam (gruel made from the fermentation of boiled rice)...[even when made] by a Sudra does not bring on any sin' (V. 246. ch 1.) Parāśara authorised that 'articles of confectionary cooked in oil and offered by a Sudra should be taken by Brahmana only at the bank of a river'. (Ch. XI. v. 13.) It is curious to note that 'raw meat' was accepted from Sudras and the explanation is that Manu, Yajñavalkya and a few other earlier law-givers allowed certain kinds of flesh to be offered for the satisfaction of the manes of the dead. Excepting these reservations made in favour of the Sudras, there were severe prohibitions laid down against the acceptance of food, drinking water from a Sudra which were offences punishable. For a Brahmana, even the touch of the Sudra involved the performance of a penance. Apastamba regarded that the boiled rice 'belonging to a Sudra is like blood' (Ch. VIII. v 13.) and so it should be avoided. And we can easily account for the present isolation of individual from individual in these prohibitions which by their rigorous working not only nullified the few privileges granted to the inferior castes but brought the Hindu Society to the present condition.

*(To be continued.)*

C. A. N.

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## VĀYU SAMHITĀ.

*(Continued from page 84 of No. 2, Vol. XII.)*

The Rishis spoke: Thou narrated to us the origin of that Paramātmā Bhāva from the face of the four-faced Brahma. Here we are confronted with a doubt.

2 & 3. The shining wielder of the Trident, Hara the Virupāksha, is the highest among Devas. He is the soul of time. That Kapardin the blue-throated Lord, destroys, at the end of yugas, the entire universe with its Brahma and Viṣṇu, with fire.

4. Through fear of Him, Brahma and Viṣṇu make obeisance and are subject to the sway of that Being who absorbs all the world.

5. He himself created Brahma and Viṣṇu formerly from His limbs and He himself takes care of their welfare.

6. How then did He the ancient Sambhu condescend to be born as a son of Brahma who is himself born of Avyakta?

7. We have also heard that these two beings Brahma and Viṣṇu, originally brought into existence from the limb of Rudra, were born each from the other.

8. How then was it possible for the birth of each of these two from the other, when they themselves are reckoned as the cause of all bhūtas, simply owing to the preponderance of this or that guṇa (quality)?

9. Oh Lord, there is nothing which thou hast not taken (the trouble) to question and there is nothing (the answers of) which thou hast not heard. When thou wert a disciple, thou heardst everything.

10. Oh Vāyu, even as Brahma was pleased to inculcate to thee, be pleased to tell us in detail all that ought to be said to us.

11. Sūtha says: Thus questioned, the blessed Lord Vāyu, born of Ākāśa, thus gave out in brief all that he had heard.

12. Vāyu says: Oh Vipras, you are clever in putting questions. Most opportunely you have questioned me. Only when thus questioned, Brahma gave out to me.

13. I will narrate to you as to how Rudra came to be born and as to how Brahma and Vishṇu came to be born from each other.

14. These three beings that stand as the causes of production, retention and dissolution of the universe composed of mobile and immobile things—were verily born from Mahēśvara.

15. Gifted with auspicious prosperities (Aiśvaryas) and greatly sanctified by the fostering care of Paramēśvara and ever guided by His indwelling Chit-Sakti, they are able to work out His deeds.

16. These three were employed to effect the three functions—Brahma for creation, Hari for protection and Rudra for destruction.

17. Still out of jealousy, each wanted to surpass the other, and for this purpose, they performed penance and gratifying Him, their father, obtained by His Grace, the supremacy they aimed at.

18. In one kalpa Rudra, for the first time, produced Brahma and Nārāyaṇa.

19. In another kalpa Brahma, of the form of the universe, produced Rudra and Vishṇu, and Lord Vishṇu, again, produced Rudra and Brahma.

20 & 21. Brahma again produced Nārāyaṇa; and Rudra again produced Brahma. Thus kalpas after kalpas, Brahma, Vishṇu and Iśvara are born from one another, because of their desire of each to subdue the others.

21 & 22. The Mahārshis who chronicle the history, recount the supremacy of this or that being over the other two accor-

21 & 22. As in the Vēdas, there are numerous texts in the Mahābhārata and in the Purāṇas to show that the Trimūrtis are born from each other. There are texts in the Mahābhārata which show that Rudra is the creator of Brahma and Vishṇu and that Rudra was born from the krōdha (anger) of Vishṇu, that he was again born from the brow of Brahma. The Purāṇas too make mention of these facts.

ding as they happen to narrate the events of this or that kalpa ; listen to the auspicious and sin-absolving story.

The Śiva purāṇas admit all these facts and assign reasons therefor very beautifully. But all of them plainly say that the Three beings were caused by a Fourth or Turiya who is invariably, mentioned as Mahēśvara. All the Vaiṣṇava Āchāryas from the Ālwārs to the Āchāryas of the type of Vedānta Desika have misunderstood Śaivism and they have taken it for granted that the Śaivism takes the Rudra among the Trimurtis as their God. That this is not the case, needs no mentioning. All the gratuitous insults offered against Śaivism fall flat to the ground, and they are worthles even for the purpose of noticing them. The labours of the Renowned Appayya Dīkshita, as recorded in the Śivatattvavirūpa Śivārkaṃaṇi Dīpika, Śivakarnāmṛita and Ātmārpaṇa and Anandalahari and other works great and small, are a vehement protest against this misconception, finding that the Pūrvāchāryas of the Vaiṣṇava School have become a prey to such misconception. We have seen a recent work, published at Kumbakonam, by the name of Vedānta-kaustubha which purports to be a rejoinder to that monumental work of Appayya-Śivatattvaviveka. In it the author pretends to make an attempt to prove that there is no Fourth or Turiya Being. He girds up his loins to demolish the theory of the Turiya Śivam ; but what has he done ? In one stroke of pen he thinks he has gained his ground i. e. by consigning the entire Śiva purāṇas as Tāmasa and therefore they are not authorities. Does he consign the celebrated text of the Atharva-sikha, where Rudra is said to be a Dhyatha and Brahma, Vishnu, Rudra and Indra and others are treated as common beings produced along with the Bhūtas and the Indriyas and where Sambhu is Dhyeya ? Why—he has shown his wit and wisdom even there. Sambhu may mean even an Arhat or Brahma or sun or anything—says this authority for the Vaiṣṇavas on the strength of a nighantu ; and does he show any upa-brahmaṇa to favour his theory ? This all wise man who consigns all the upa-brahmaṇas on this text (the Kūrma, the Kailāsa Samhita, the Vāyu Samhita, the Sūtha Samhita, the Ādityapurāṇa, the Soura Samhita, the Liṅga purāṇa, the Skānda-purāṇa—and indeed all Śiva purāṇas contain an elaborate upa-brahmaṇa or amplification word by word of this very upanishat as they contain upa-brahmaṇas of other upanishats as well) to a lumber room, is unable to show even a single line in support of his statement. These men think that the doctrine of Śiva Turiya is a matter of verbal quibbles and they know not that it involves a discussion of the principles on the determination of the God-head. It is not a matter



23. In the kalpa known as Meghavāhana kalpa, Nārāyaṇa sustained the earth for a thousand years by becoming a huge cloud; and the Lord of the world knowing the position of Nārāyaṇa endowed him with great power.

24 to 30. Obtaining this prowess from Śiva, the Lord Vishṇu of the world produced the world with its Brahma who knowing the greatness of Vishṇu, though produced by Vishṇu himself, being devoured by envy, laughed at him and then said thus: "Go to, Oh Vishṇu, I know wherefore you are now the producer. There is no doubt that there is Rudra who is superior to both of us. By the favour of this great dēva among all dēvas, thou art now the producer, though by nature thou art protector. I too by propitiating Rudra by means of penance, am going to produce all the world including thyself and there is no doubt about this.

*(To be continued.)*

A. R.

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for mere intellectual treat. It is something more than that. It involves a question of principles. As it richly deserves a rejoinder named Durūha-Śiksha (a chastisement for mischievous guess) from the hand of a worthy descendant of Appayya awaits publication. Among the Trimūrties themselves there is no real supremacy of one over the others. If there be any it is only in degree and not in kind; The supremacy referred to consists only in the preponderance of one material guṇa over the other two guṇas among the Trigūṇas—Satva, Rajas and Tamas. Satva, Rajas and Tamas will attain a state of equilibrium or Samya only during Pralaya. At other times one or more qualities will always be in the ascendant. When Satva predominates the powers of Rajas and Tamas must diminish, when Rajas predominates the other two qualities must disappear. When sleep overpowers man, he cannot be awake, at least efforts are needed. The heat of the summer must vanish in winter and the mist of the hēmantha-ruthu must vanish before the hot-sun of the Summer. The supremacy referred to is not like the supremacy for which there is competition in a municipal election.

## CHARITY.\*

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There is one more important reform to which I would like to draw your particular and immediate attention. Of course it may seem mischievous at the first sight but you will bear with me that the evil if unchecked will drain up our resources and leave us destitute as a nation. None need be offended at my exposition of his evil for I am but saying the truth and nothing else.

Of all the virtuous deeds that a man is expected to do during his short existence in this world, charity is the greatest and the most precious. Every religion and every community admit this truth without hesitation, and mankind, as a rule, has the tendency to partake of a thing, however rare it might be, along with those of the same species. Speaking of India as a whole, no feature of Hindu social life has been dwelt on by foreign observers with greater satisfaction than a general desire on the part of people in easy circumstances of life to relieve the distress of their poor relations and friends. Even those who find little to admire in the character of the Hindu and who describe the typical Hindu as a compound of cunning, lying and cowardice pause to commend this redeeming trait; and though such charity cannot be and is not allowed to cover a multitude of sins, it still has some words of praise given to it. Among the educated class, there are men who cling tenaciously to the past and who would listen to no proposal to lay violent hands on the sacred ark of custom. It goes without saying, therefore, that true to their faith this class of people follow the footsteps of our ancestors whose lives were characterised by the noble virtue of charity. It is said, and very plausibly too, that our ancients considered it a grievous sin even to pronounce the word "No" in reply to a request made by any one, be he a relative, a friend

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\* This is a portion of the lecture delivered by Mr. T. S. Soma-sundaram Pillai on the 18th of November at the Literary Union, Chulai. The question of misguided charity is all important as the remedying of which will surely and decidedly increase the material progress and also raise the moral standard of our people. Saint Avvai's aphorism ஸாத்தி உயிர் உயிர் உயிர் should be borne in mind by every one when giving alms or doing an act of charity.—Ed. S. D.

or a stranger. There is also another class of men at the present day who are so utterly immersed in the present that they consider their duty done if they earn money, support their family and subscribe to a few charities. Even here one finds a tendency to help others, the chief object being that the man who earns finds out of his earning some money for such a purpose. These two aforesaid classes of people can be considered to have done that part of the sacred duty which gives them the consolation that they have been helpful to others. Feeding the hungry and clothing the naked are prescribed in the Hindu Śāstras as among the best means of attaining salvation, and nearly every book that is largely read by the Hindus of Southern India beginning in the case of Tamil with Āttiśūdi and ending with Kamban's noble epic the Rāmāyaṇa, abounds with moral precepts laying special stress on the duty of feeding the hungry and of being hospitable to the stranger. One such precept is found in Tiruvaḷḷuvar's Kuṟaḷ that he who entertains and gladdens the going-guest and looks forward to the coming guest will be a welcome guest to those in heaven. No lesson imparted to the Hindu youth sinks deeper into his mind and exerts a more powerful influence in after life than that which sets forth the duty of feeding those that ask for food even before feeding oneself. These are indeed high conceptions of that noble virtue and in their anxiety for being the first in the field in the act of charity people in general entirely lose sight of the evil which necessarily remains latent in every good action. Social reformers, earnest and sincere men working for the eradication of social evils, do condemn this broad conception of charity, but public opinion in this matter, as in every other, ought to be sufficiently educated. If a beggar comes to a house and asks for alms, the owner is loth to send the beggar away even though the beggar may be healthy and able-bodied and fit to work for his livelihood. The feeding of mendicants on Upanayanam and Śrārdham festivities, the reception to Dāsiris and Pandārams by Vaishṇavite and Saivite followers in the Tamil months of Purattasi and Kārthikai respectively are even to-day considered ceremonies invested with a religious character and by not doing so, they think that they incur divine displeasure. There are at the same time people—regular families they form if put together

—who have chosen to subsist by begging from door to door, and that as a hereditary profession and not as a necessity forced on them by adverse circumstances. This is, of course, not a thing which educated men ought to allow to go on unchecked. It sounds indeed pleasant to be told that unlike other countries where the poor-problem baffles the mind of the wisest statesman who either checks the over-growth of population or finds some inadequate means of help from government at the sacrifice of some better and noble project, we have solved this problem amongst ourselves. But the evil of helping those who will not help themselves is entirely ignored. Benevolence should be guided by judgment and governed by method. Let everyone imbibe the idea that charity is a virtue when it is administered to the really-deserving individuals that it is a curse when not so scrupulously used. Mercy is said to bless him that gives and him that takes, but reckless waste of money on the most unworthy objects is a curse to the giver and a curse to the receiver.

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### THE GREATEST SOCIAL EVIL.

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CHAIRMAN AND GENTLEMEN,

The greatest of the social evils is that action and speech do not go hand in hand. Our first Modern English Poet Geoffrey Chaucer said "Words must be cousin to deeds." If this be so, salvation is near at hand. There is no use of lecturing and essay-writing. But man must conscientiously act according to thoughts which express as true and which the world recognises as right and just. To follow true knowledge without fearing the consequences is wisdom. That is one point I wish to lay stress and impress on your minds. I wish you all to get that strength of will to do right when you think it to be right. Thus all social evils will vanish. Now we have mere lip-down if I may so use the word to denote empty speech. What we want is dumb-lips and action.

Then the much talked of reform will be done like magic in a moment.

May peace comes to you all!

"J. N."

## THE SAIVA SIDDHANTA MAHA SAMAJAM.

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M. R. Ry. C. Ponnambalam Pillai Avergal, M. R. A. S., Retired Excise Commissioner of Travancore will Preside over this Conference which will be held on the 27th, 28th and 29th of December 1911 in the Victoria Public Hall, Madras.

For tickets and programmes please apply to the Siddhanta Dipika Office with half-anna stamp for postage. All are cordially invited to attend.

The Samajam has published “சமரதஞ்ஞனசமயம்” by Ashta-avādanam P. Kalyāṇasundara Mudaliyār as Tract No. 4 which we send herein as supplement. The article “Personality of God” printed on page 195 *ante* of this Number is published by the Samajam as Tract No. 5. The Tract No. 6 in *Telugu* is also sent as supplement herein.

All the tracts are for free circulation.

For copies of these Tracts and Rules &c., please apply to the office of our Journal or to the Secretary, Saiva Siddhānta Maha Samaja, Madras, with a half-anna stamp for postage.

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Mr. I. Ādimūla Mudaliyār, the Secretary and Svāmi Vedāchalam Samāja lecturer, left Madras on the 13th of Oct., and proceeded to Rāmnād which place they reached on the 16th. On the 17th a lecture on Pati, Paśu, Pāśam (god, soul and matter—the three eternal entities) was arranged at Rāmnād. The Rājā graced the occasion with his presence. Pānditturaisvāmi Tevar introduced the Svāmi to the audience. Messrs. Velusvāmi Tevar and Natarāja Tevar rendered all possible help. After the lecture the party went to *Paramakudi* and there a lecture on “Love”, “அன்பு” by the Svāmi was delivered on the 24th of October. Mr. Natarāja Tevar assisted on this occasion too. Mr. Svāminātha Pillai of the local Sabha arranged the lecture. Eight members for the Samāja were enlisted here.



• On the 27th at *Madura* Svāmi lectured on "The historical value of St. Tirujñāna Sambandha." The Sannidhānam of the *Madura Mutt* presided and presented a pair of Silk Pitambar to the Svāmi.

Then at Trichinopoly on the 29th a lecture on "The Nature of Soul", was grandly arranged by Messrs. T. S. Svāminātha Pillai and Chandrasekaram Pillai.

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We regret with the most intense feelings, the untimely and premature death of the late Mr. Natarāja Tevar of Rāmnād. During the absence of the Rājā last December (1910) Mr. Natarāja Tevar was the sole person who conducted and arranged splendidly the 5th conference. He was all careful in looking to the comforts of the guests.

Though he was 19 years of age at his death, still he was much learned in our Tamil Literature and Philosophy. Through his exertions at the close of the Conference a Śaiva Siddhānta Sabha was started at Rāmnād and he was elected the 1st Secretary under the Presidentship of Pānditturaivāmi Tevar Avergal. Mr. Natarāja Tevar passed away on the 2nd of November after a brief illness leaving a young widow and a large circle of relatives and friends to mourn his loss.

The coming Conference will sadly and irreparably lack his enthusiasm, genial face, erudite learning and profound scholarship. Indeed, the Tamiḷagam has sustained a very heavy loss in his death.

We similarly bewail the death of Mr. N. S. Vythilinga Mudaliyār, which sad event occurred a month ago at Negapatam. He was the indefatigable secretary and a very learned member of the local Velipālayam Śaiva Sabha.

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On the 5th of November our Svāmi Vedāchalam delivered a lecture as president on the "Nature of God" under the auspices of the Negapatam Velipālayam Śaiva Sabha. On that occasion "In Memoriam" verses were sung on the late lamented Secretary Mr. N. S. Vythilinga Mudaliyār. After Svāmi's lecture Mr. A. M. Paramasivam Pillai delivered a lecture on

"Bhakti or Love". Then some commendatory verses on the Svāmi's lecture were composed and sung.

On the 11th of November, at the request of the local students of Mañjakuppam, Cuddalore, the Svāmi organized a "Students' Literary Union" and made a speech on the 'value of education'.

Then at Chulai, Madras, there was, on the 25th of November, a lecture on Saivism :

At 6 p. m. on Saturday the 25th instant, Svāmi Vedāchelam of the Śaiva Siddhanta Mission delivered a lecture on Śaivism under the auspices of the Literary Union, Chulai. His Holiness very clearly explained how Śaivism, instead of being a sectarian religion as other religions are, embraced the doctrines found in Sikhism, Vaishnavism, Buddhism and Mahomedanism. Śaivism meant love and that was why God was termed Śiva by Śaivites. Love to God was inborn in man and even athiests as Prof : Huxley who openly professed atheism during their days, uttered the name of God unconsciously in their hour of trial. He then referred to the four great saints who formed the pillar-stones of the Śaiva faith and pointed out how one obtained the grace of God by treating Him as Father, how another found the truth by obeying God as a servant did his master, how a third attained the end by loving God as a true companion and how the last gained the goal by understanding God through knowledge. Śaivism permitted worshippers to follow the line best suited to themselves. Those who professed that God had a form might worship Him as such. Those who said that God was formless might worship Him as such, and those who said He was both might pay their obeisance as such. To all these doctrines, Śaivism gave room and that was why he called Śaivism as the general and Universal religion which embraced the faiths of all religions prevalent in India. With the usual vote of thanks proposed by the Acting Secretary, the meeting ended.

Again Svāmi proceeds to Tiruvannāmalai to lecture on the 3rd of December on 'Samarasa Sanmārgam' and to worship the Divine Light.

THE EDITOR.

## THE "AGAMIC BUREAU" NOTES.

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We are glad to extract the following from the leading column of the '*Indian Patriot*' of November 1. It may be remembered this article was originally contributed to the *Madras Review* and extracted in the *Dipika* (Vol. V) also, years ago. The republication seems to have aroused considerable interest and we publish below also an extract from a letter addressed to Mr. J. M. Nallasvami Pillai himself by a Bangalore correspondent.

We publish to day the seventh and last of the series of learned articles on Śvetāsvatara Upanishat, from the pen of Mr. J. M. Nallaswami Pillai, District Munsiff, a great scholar and student of Hindu religion. He has dived deep, indeed, into the fathomless depths of knowledge, of which the mind obtains but a hazy conception when described as the Upanishats. Mr. Nallasawmy Pillai has but given us a glimpse into the beauties that lie imbedded there, the solution of vast problems of life and death solved already by our great ancestors, which again and again assault the enquiring and sceptic mind. That glimpse explains why, though ignorant of the treasure that is ours, we still value that treasure and cling to it with great tenacity. We have fallen from our heights, when all this truth and knowledge were ours, from whence we derived a perfect peace and exaltation of mind, than which no truer happiness can belong to man. A man in whose mind the light prevails, of which only a glimpse is given to us in the series, written as it is by so profound a scholar as Mr. Nallasvamy Pillai, cannot but look at the trials, the failures, the successes of the men of to-day as the crawling of so many worms. The goal of knowledge does not evidently end with the wireless telegraphy and the aeroplane, neither, as has been claimed by a European Doctor, with the portraiture of the human aura. It goes farther than that. It circles round problems of life and death, the here and hereafter. The seekers after knowledge in Europe are nearing this goal. Those who wondered at the Brahmin calling upon the spirits of their dead ancestors do not now have the same wonder, because some people in the west—not believed yet to be sane enough—have taken to seeing the spirits of their dead friends and relatives. Hypnotism has come to be a countable force; thought-reading, which was no great secret

to our ancestors, is beginning to be acknowledged as a probability. No wonder, then that we shake our heads and complacently say, whenever any new discovery is made or invention made known: "Oh, we knew it long ago." The aeroplane, for instance, did not at all take even old women in India with surprise or wonder. They could only say: "We have read of it in our legends. Here they are before our eyes." When the North pole was discovered, a Calcutta Pundit laughed, as much as to say that it was an old story with him. Centuries before Columbus was born, America had been known to the Hindus, and enough fruits of researches exist to prove it. California is nothing else according to a learned authority, than *Kapil-āraṇya*. Whatever it might have been, the great knowledge that was ours is no longer ours. It belongs to us no more. Better than do silent worship to it, and be proud of a something that we do not know,—that is how we show our reverence for the past—is to drink deep from that knowledge. The fountain of that knowledge is ever playing for those who would approach it. (The Indian Patriot).

I have read with abiding interest and profit, your series of articles on the subject of the Śvatāsvatara Upanishat that appeared in the issues of 'the Indian Patriot' of a few days ago. Sir, your disinterested service to the cause of Siddhānta Philosophy is above all praise and but for you, the Agamic cult would have been relegated to the limbo of forgotten things. Still, the world is poorer for not knowing those truths; for the mind of the modern average educated is diverted to the agnosticism of Spencer and Buddha. It must be admitted that I am a devout student of the Vedānta Philosophy according to Sankara and it was not until my appearance at the last conference, I had any conception of the Śaiva Siddhānta, my limited study thereof ranges over only 2 books viz. சிவஞானடோதம் and சித்தியார் and I find that in no other system of Philosophy is the relation between God and man so vividly and rationally explained.

May God grant you long lease of life with sustained vigor of health to carry on your campaign in the field of religion! (An extract from a letter by a Bangalore Correspondent).

The Hon. Pundit Madan Mohan is the soul of the movement for the Hindu University. The Mahārāja Durbhanga and Mrs. Annie Besant have joined him in formulating a scheme for it and the Mahārāja has placed the country under a debt of gratitude by consenting to pay a large donation. Every endeavour is being made to make the scheme financially a success. Several other Hindus also have joined the movement.

If one should judge from the correspondence that passed between the Maha Rajah and the Educational Member there is every reason to believe that the Government is viewing the proposal with favour. We trust that the several Hindu leaders who are devoting their every energy and time to it will be able to raise the necessary funds and to formulate a scheme which is acceptable both to the Hindu community at large and to the Government.

There is now great need for education both moral and religious. Next comes the need for industrial education. The University-scheme as formulated by the Hon. Pundit is comprehensive inasmuch as it includes instruction of every kind—secular, industrial, religious and moral. Formation of character and scientific method of study are the two objects which every educational institution should have in view in the training of the youth. Especially the religious side of the training might present some difficulty. But this can be obviated if the promoters of the Hindu University would confine themselves to the introduction of study of the broad principles of Hinduism avoiding those things which are likely to lead to controversy. The sacred books of the Hindus are replete with precepts both of religion and morality on which there will be no difficulty in coming to a common agreement and to the introduction of which into the curriculum of studies in the proposed university no reasonable man will object. The religious and moral training of the student is one in which both the orthodox and the radical will do well to forget their minor differences if any for the successful formation of character in the taught.

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'The Rajput' is a monthly that has been started a few months ago in England. We welcome its appearance in the field of Indian journalism for more than one reason. It is 'the only Indian journal' in the United Kingdom which deems it our duty to open the eyes of English people to the Indian aspect of every question that should engage the attention of the British public. There is another reason equally important. It is the



only journal so far as we know which attempts to trace the history of the several feudatory states in India from their very inception and in a clear and attractive style develops every striking incident which has led each state to occupy the present position in India. It is beautifully illustrated—the illustrations consisting of either a scene from a historic place or a representation of one of the reigning princes in India or of both. The number for October contains some notable articles. In 'The Royal House of Gwalior' 'the story of the Sindhias, Rulers for the last 150 years of Malwa and Gwalior' is given and what is interesting is the exposition of the slipper-bearing tradition connected with the origin of the Royal House. What is politically important is 'the fact.....that to the late Mahārāja Jiaji Rao belongs the credit of originating—the idea of Imperial Service for Native States.' 'The Royal House of Bhingā' is a good contribution typical of the research which the journal aims at making into the Rajput history. The reader is transported into the dim past—Mayur Bhatta, the remote ancestor of "the illustrious Bishwen family to which the Gondā and the Bhingā, as well as several other distinguished houses belong," being regarded as 'a contemporary of Saṅkara himself.' The ambition of the princes of the House to extend their principality during the time of the Moghul Rule, their internecine quarrels, the varying fortunes of the house are well described. In 'The Mahārāna of Udaipur and the Delhi Durbar', a question of historic precedence has been raised. 'The Imperial Moghuls at the height of their glory, although having everything in their favour, and possessing the power to compel the Mahārānas to attend their Durbar, were exceedingly magnanimous in their diplomatic conduct, in not forcing the Head of the Hindu race to degrade himself by attending. So what should be the conduct of the British Rāj if its magnanimity does not exceed the Moghuls; and the policy of the British Rāj should be to win the good will of the people by making allowances to the prejudices of the people, in whose sight the Mahārāna is a sacred figure." The journal, though professedly devoted to Rajput

history, is, in our opinion, one which should not only be studied by all Indians who take an interest in the history of their own motherland but by writers on Indian History who wish to mark out the importance which the Rajput history has played ever since the Mahomedan conquest in India. We have much pleasure in commending it to the patronising attention of the public



'The Modern world' is a recent addition to Indian journalism published in Madras. It is a monthly that attempts to cover a wider field than it is the lot of any journal in its inception. Considering the difficulties which are incidental to every journal at the outset, the number for September which has been kindly sent to us for review may be said to contain some very interesting articles. The number leads with 'How the world goes' which contains a brief survey of some of the important topics of the month. Of the contributions, 'Science the unsettlér' besides mentioning the several scientific discoveries such as the steam-engine, the telegraph, the dreadnaught which have contributed to the material progress of man, discusses the far-reaching consequences which the advent of air-ship will have in international relations. "The strenuous labours of the international jurists and legislators have been made useless by the appearance of air-ships on the scene. The laws and regulations affecting the relations on the sea can no longer be of use; the conquest of the air presents variety of dangers and upsets the balance of power that the world has been maintaining till now.....The new development with its gigantic outlook presents to the imagination a situation more ruinous, terrible and destructive to the world's peace." In 'Tirumal Naik, the Builder—IV' the writer gives briefly the way in which the Naik, after consolidating his viceregal charge of Madura, shattered the remains of the once-mighty empire of Vijianagar, in his attempt to gain his independence of Sri Ranga Roya who was reigning as the lineal decendant of the Vijianagar dynasty at Vellore, by inviting the Bhamini Princes to attack his suzerain,

and thus facilitating the conquest of Southern India by the Mahomedans. The article on 'Indian Military Finance' shows how the present expenditure on the Army in India has grown to its present phenomenal proportion and pleads that the financial relationship as existing at present between Great Britain and its dependency has got to be modified to a very material extent. The question of woman-franchise is briefly discussed in 'Woman's Revolt' which concludes: "There is no doubt we must allow our women freedom, equality and mercy, but their function must not be obliterated: We may not keep her in solitude, we may not keep her in ignorance, but we must know that in her modesty lies the world's progress." Besides, there are brief reviews of Books and periodicals which afford much readable matter and 'Our Correspondence Club' is a novel feature in the journal. We wish our contemporary every success in its present venture.

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The following appreciation of 'the Dipika' by 'the Rajput' appears in the latter's issue for October under the heading "The Light of Truth or The Siddhanta Dipika and Agamic Review":

It gives us great pleasure to make known to the readers of "The Rajput" that a monthly magazine called the *Siddhanta Dipika* is published in the South of India, at Madras. It is one of those high-class journals which ought to be in every Hindu household, and especially among Rajputs who take pride in calling themselves the *Saiva Bhaktas*. Our reason for drawing the attention of our readers to this magazine is that it is entirely devoted to the *Siva Agamas* of the southern school in the Tamil language, now given in an English garb for the benefit of the other parts of India. Tamil is one of the principle ramifications of the *Dravidian* group of languages.

The opinion of one of the greatest English authorities on the Tamil literature is, "That the ethical writings of the *Dravidians* are believed to be far superior to those of our Sanskrit literature. The number before us contains the following interesting articles:—

Mahimnastotra : Jssie D. Westbrook.

Purāṇanuru: The Late Rev. Dr. G. U. Pope, M. A., D. D.

Atharvasikhōpanishat : R. A. Sastry.

The Sudra and the Sastra: C. Adisesha Naidu.

Sermons in Stones: The Editor.

Nammalvar's Tiru-viruttam : A. Govindachārya Svamin, C. E.,  
M. R. A. S.

Vayusambhita; A. Rangasvami Aiyar.

Saint Pavanandi, Critic and Teacher : M. S. Purnalingam, B.A., L.T.

The Śaiva Siddhanta Maha Samajam: The Editor.

The Agamic Bureau Notes : The Editor.

All the articles are highly instructive, interesting and inspirational, and we cannot compare *The Siddhanta Dipika* to any existing magazine in India, except, perhaps, the "*Vedic Magazine*," though opposed to one another as wide as the poles in belief, they are conducted on the same principles of research into the hoary past of India, in the one case, by bringing to the notice of the present day world the hidden gems of Dravidian literature, and in the other Sanskrit literature. The more it is widely known to the outer world the better it is for India, as the respect and estimation of the Indian nation is increased in the sight of the other nations of the world by the knowledge of the inexhaustible literary treasures that it contains.

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Saivism recognises three principles—the Supreme Being, the Soul and the Prakriti—which it regards as distinct yet eternal and postulates the unlimited ascendancy of the One Being. It points out a feature which is peculiar to the Soul—the absorption of its individuality either in Prakriti or in God. On the eve of evolution it gets entangled in the meshes of Prakriti, becomes subject to successive births and deaths, enjoys the fruits of Good and Evil, after realising the transient nature of the material phenomena, recognises the true nature of the Supreme God and gets released from the coils of the Prakriti. So long as it is in Prakriti it is Prakriti itself. But when it gets rid of it and merges in God it is God Himself. It has not an existence independent either of Prakriti or of God. When it loses consciousness consequent on its attaining eternal bliss, there is advaita in its real aspect.

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THE  
LIGHT OF TRUTH  
OR THE  
Siddhānta Dipikā and Agamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

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TIRUJÑĀNA-SAMBANDAR'S DEVĀRAM.

(Continued from page 105 of No. 4 Vol. XII.)

நீர்பரந்தநிமிர் புன்சடைமேலோர் நிலாவெண்மதிருடி  
யேர்பரந்தவின வென்வளைசேரவென் னுன்னங்கவர்கன்வ  
னூர்பரந்தவுல கின்முதலாகிய வோருரிதுவென்னப்  
பேர்பரந்தபிர மாபுரமேவிய பெம்மானிவனன்றே.

He has put on the white crescent moon over his crested locks  
that bear the spreading waters;  
He is the Deceiver who steals away my heart so that the white  
rows of beautiful bracelets slip off from my arms ; \*  
So that this is named the one great metropolis of earth with its  
many cities,  
He hath come to *Pīramā-puram*, name renowned ; Our mighty one  
is He ! Is it not so ?

வண்மகிழ்ந்தமதி லெய்ததுமன்றி விளங்குதலையோட்டி  
லுண்மகிழ்ந்துபலி தேரியவந்தென னுன்னங்கவர்கன்வன்  
மண்மகிழ்ந்தவர வம்மலர்க்கொன்றை மலிந்தவரைமார்பிற்  
பெண்மகிழ்ந்தபிர மாபுரமேவிய பெம்மானிவனன்றே.

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\* 1. Comp. K. 115. 1262. KALIT. 1, 7.

He not only came to the walls that reach to heaven, but with a polished skull,  
Rejoicing in soul, asked alms ; He is the thief who steals away my soul ;  
He on whose bosom the serpent that delights in earth, and the flower of the Kondrai tree are gathered ;  
Who hath delighted in 'Umai' his spouse, and came to *Piramaṭ-puram*. Our Lord is He ! Is it not so ?

ஒருமைபெண்மை புடையன்சடையன்விடை யூரும்பிவென்ன  
வருமைபு ஷுரை செய்யவமந்தென துன்னங்கவர்கன்வன்  
சுருமைபெற்றகடல் கொன்னமிதந்ததோர் காலம்மிதுவென்னப்  
பெருமைபெற்றபிர மாபுரமேவிய பெம்மானிவனன்றே.

He who hath the only womanhood the crested one, He who mounts the steer,  
It is He so that with rare rapture I exclaim, the thief who steals away my soul,  
So that one might say this is the time that it floats a prey to the black waters  
Who came to mighty *Piramaṭ-puram*, Our Lord is He ! Is it not so ?

மறைகலத்தவொலி பாடலோடாடல ராகிமழுவேந்தி  
யிறைகலத்தவின வென்வனைசோரவென் னுன்னங்கவர்கன்வன்  
கறைகலத்தகடி யார்பொழிநீயெயர் சோலைக்கதிர்சிந்தப்  
பிறைகலத்தபிர மாபுரமேவிய பெம்மானிவனன்றே

He who amid the sound of the music of the Vedic chaunt, performs the Mystic Dance. He who bears the battle axe,  
The thief who steals away my soul, so that the white bracelets ranged upon my arms fall off,  
While the spacious and beautiful grove on the shore and the glades scatter radiance,  
Hath come to *Piramaṭ-puram* on which the crescent moon rests.  
Our Lord is He ! Is it not so ?

சடைமுயங்குபுன லன்னலன்னெறி வீசெச்சதிர்வெய்த  
வுடைமுயங்குமர வோடுழிந்தென துன்னங்கவர்கன்வன்  
டென்முயங்குதழி குழ்ஞளிர்கானலம் பொன்னஞ்சிறகன்னம்  
பெடைமுயங்குபிர மாபுரமேவிய பெம்மானிவனன்றே.

He whose crested locks the stream surrounds, the fiery one, and  
while it scatters fire  
Who bears the serpent amidst his garments and wandering as a  
thief steals away my heart,  
Where the sea with its backwaters surrounds the cool glades,  
where the swan with beauteous wings  
Delights in the society of its mate, *Pirami-puram* He hath  
reached. Our Lord is He! Is it not so?

வியரிலங்குவரை யுந்திடதோள்களை வீரம்விளைவித்த  
வ்யரிலங்கையரை யன்வலிசெற்றென துள்ளங்கவர்கள்வன்  
றுயரிலங்குமூல கிற்பலவழிக டோன்றும்பொழுதெல்லாம்  
பெயரிலங்குபிர மாபுரமேவிய பெம்மானிவனன்றே.

With mighty shoulders like a mountain, clothed with heroism,  
The lofty Lanka's king subduing, as a thief steals away my soul.  
Through all the ages that this vexed world shall exist,  
Who hath come to *Pirami-puram* whose name shall shine forth.  
Our Lord is He! Is it not so?

தாணுதல்செய்திறை காணியமாலொடு தண்டாமரையானு  
நீணுதல்செய்தொழி யந்நிமிர்ந்தானென துள்ளங்கவர்கள்வன்  
வாணுதல்செய்மக ளீர்முதலாகிய வையத்தவரேத்தப்  
பேணுதல்செய்பிர மாபுரமேவிய பெம்மானிவனன்றே.

With Vishnu who descended deep to see the king's feet, and He  
of the lotus flower  
Who rose high to see his head, above these he rose, the thief who  
steals away my soul,  
While maidens with bright brows and all the other inhabitants  
of earth extol  
He draws near to *Pirami-puram* that cherishes His name. Our  
Lord is He! Is it not so?

புத்தரோடுபொறி யிற்சமணம்புறங் கூறநெறியில்லா  
வொத்தசொல்லவுல கம்பலிதேர்த்தென துள்ளங்கவர்கள்வன்  
மத்தயானமறு கவ்வுரிபோர்த்ததோர் மாயம்மிதுவென்னப்  
பித்தர்போலும்பிர மாபுரமேவிய பெம்மானிவனன்றே.

While Buddhists and senseless Jains blaspheme and senseless words  
Breathe forth, He seeks for alms throughout the world, the thief  
who steals my soul away

He hath put on the spotted skin of the raging elephant so that  
they say 'tis enchantment  
And hath drawn near to *Piramā-puram* whose people are bewil-  
dered. Our Lord is He. Is it not so?

அருகெறியமறை வல்லமுனியகன் பொய்கையலர்மேய  
பெருகெறியபிச மாபுரமேவிய பெம்மானிவன்றன்னை  
பொருகெறியமனம் வைத்துணர்ஞானசம் பந்தன்னுரைசெய்த  
நிருகெறியதமிழ் வல்லவர்தொல்வினை தீர்தலெளிதாமே.

Where the sages dwell amongst the wide tanks, mighty in the rare  
learning of the mystic scroll  
He hath come to *Piramā-puram* city of true faith. Our Lord is  
He; Him  
Comprehending with mind centred on his law—Jñāna Samban-  
dhar which uttered  
The Tamil of the sacred path, who have power to understand, to  
wipe away their ancient deeds 'tis easy.

G. U. P.

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In the next Number of our Journal the learned contribu-  
tions of Dr. G. U. Pope on *Periyapurāṇam* will be published  
for the first time in India. The Tamilagam is really under a  
deep debt of gratitude to Dr. Pope for his really sympathetic  
views on our Religion and Literature though he was coloured  
by prejudice in his earlier writings. It was Dr. Pope that  
opened the eyes of the West to the glories of our Religion and  
Literature in Southern India.

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**Coronation Durbar of Their Imperial Majesties King  
George V, and Queen Mary at Delhi.**

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“Out of terror all creatures run about when the world suffers anarchy, hence, the lord created the king for the protection of all.” (Manu VII—2)

“For the achievement of his (king's) end, the lord (Brahma) created out of his own essence, his son the punishing rod of sovereignty for the protection of all creatures.” (Manu VII—14)

“The rod of Sovereignty is in fact the sovereign; he is said to be the leader and regulator (of Society).....The rod of Sovereignty governs the subjects, the rod of punishment protects all the subject people, it is the rod of punishment that wakes up by the side of those who are asleep, the erudite ones call punishment the embodiment of virtue. Punishment, justly inflicted after due deliberation and endears all subjects, unjustly inflicted, it destroys them all.” (Manu VII—17, 18, 19) Manu regarded, as the above quotation shows, kingship as a creation of the Lord of the Universe specially instituted as a protection against anarchy. The ‘rod of Sovereignty’ which the king wields is the preserver of Society, preserves virtue, is the source of all good government in the world. Such is the sublime conception which the most ancient of Indian law-givers has set forth to the coming generations as the ideal which should guide them in the governance of the people. Since we are still in the days of coronation, it is but befitting that Manu's words should be present before all.

Manu and the other law-givers after him, have laid down several duties as binding on the king. The king should be initiated with rites laid down in the Vedas. Just and lawful protection of his Subjects was his first duty. He was regarded as having been made ‘out of the eternal essence of the deities, Indra, Wind-god, Yama (Death), Sun, Fire, Varuṇa (water-god), Moon, and Vittēsa (the Lord of riches)’ and as such he should be looked up with divine veneration. His

energy overwhelmed all beings in the world. "Like the sun he dazzles sight and mind, no one can look at his face in this world. In his energy he is like unto Agni (fire), Vayu (wind-god), Arka (sun), Soma (moon), Yama (the lord of virtue), Kuvera, Varuṇa and the great Indra.....He is the great divinity manifest in the shape of man." (Manu VII—7, 8) A king should be truthful, and intelligent, should award punishment whenever necessary, should possess good deliberation, should 'understand the principle of virtue, desire and wealth.' He should never be 'a self-seeking, sensuous, deceitful and arrogant king.' He should ever receive the advice and cooperation of his ministers, generals, priests. He should ever act in conformity to the Sastraic teachings, control of his senses was particularly recommended to him. Humility in spirit, the study of the three Vedas, knowledge of 'the eternal principle of punishment, the science of reasoning, the science of self-knowledge, the principles of trade, agriculture and cattle rearing and the science of wealth' were enjoined on him. "He shall select seven or eight ministers of tested virtue and ability who would be conversant with the prices of lands, well versed in the Sastras, valorous, and born of noble families, with unmissing aims in archery or in the use of arms. Even a work, which may be easily accomplished, may appear difficult to an unaided man to accomplish; how can a kingdom, which involves so many mighty issues, be governed by a single, unaided person? With them he must deliberate on all general topics of treaty and war, on the maintenance of forces, on the state of the exchequer, on the capacity of the capital and the kingdom as regards the location and food supply of their inmates, or ways and means, on the protection of his person and kingdom and the distribution of revenue among its worthy recipients (public officers). Having heard the several and independent opinions of these counsellors, let him carry that much of those opinions into practice which conduces to his welfare." (VII—54, 55, 56, 57). Manu makes mention of a treble distribution of functions. The king retained the Government

and the treasury in his hands. The general (Amatya) was in charge of the forces of the kingdom and was responsible for the maintenance of internal peace. The ambassador was entrusted with the power of declaring war and making treaty.

Such was in brief, the picture of royalty as depicted by the ancients. Several of the principles and maxims of state policy, with some modifications required as suited to the times in which we live, remain in application in modern times. With such a picture before the mental vision of the Indians, it is no wonder if the Indians welcomed the proposal that their Imperial Majesties, the King-Emperor and His Noble Consort, should be crowned at Delhi and hailed the day with veneration and historic loyalty when they were actually crowned on the 12th of December at that city which had been, ever since the dawn of Indian history, the metropolis of several kingdoms in the past and which, by their imperial grace, is now become the capital of the British Empire in India. The 12th of December is a day unique in the annals of the establishment of the British Empire in the East. That is the first occasion when Their Majesties, the king-Emperor and His Consort, condescended to celebrate their Coronation on the Indian soil. The ceremony of Coronation is not a mere spectacular incident appealing as it is to the imagination of the eastern. It is an occasion sacred to him. For he imagines he sees God in human shape; he sees there the king, in all his Majesty speak in person to the subjects gathered around. Above all, it is the opportunity when he hopes to get boons of a far-reaching importance. It is in this light, we believe, the Indian viewed that historic ceremony and as far as human aspirations go he has no reason to feel that his reasonable demands have not been conceded. We sincerely trust that the Coronation of their Imperial Majesties in India is only the dawn preceding the long-day of constitutional progress of the Indian people.

Of the boons granted two require special mention. The granting of a governor-in-council to Bengal is a thing which will appeal most strongly to the loyal sentiment in India. It

proves, beyond a shadow of doubt, that the King-Emperor is ever on the look-out to understand the reasonable grievances of his Indian subjects and the moment he is convinced of the unrighteousness of a particular measure, he does not hesitate to get it removed. This is a very important concession made to the people. We live in a time of constitutional struggle. It is necessary that the people should understand that the constitutional struggle is the only means by which any country may hope to advance. Mr. Surendra Nath Banerjee sounded the true note when he said: "The healing hand of His Majesty has allayed our sorrows and we pray to God that His Majesty be long spared to rule this vast Empire. His Majesty by his command, has redressed our great grievance, has reunited the sundered province and will allay unrest and agitation. Bengal will now be restored to its normal condition of peace, contentment and happiness. The royal visit marks an epoch in the history of our country. It opens up a new chapter in the policy of good-will and conciliation which has been so happily inaugurated by the Viceroy. The 12th of December will be a Red Letter day in our annals, and future generations will point to it as marking a new epoch in our history. The modification of the partition represents the triumph of British justice and vindication of Constitutional methods in our Political controversies."

The grant of fifty lacks of Rupees for the spread of elementary education among the masses is the other which proves how earnest the King-Emperor is in practically applying the principle of sympathy which he declared a few years ago on a celebrated occasion as necessary in the administration of India. The grant may be insufficient considering the proportion of the work that should be undertaken. But the principle that the state should mainly undertake the mass-education has now been made plain.

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PURANĀNŪRU (No. 5)

### ADVICE TO THE KING.

எருமை யன்ன கருங்கல் விடைதோ  
முனிற் பரக்கும் யானைய முன்பிற்  
கானக நாடனை நீயோ பெரும  
நீயோ ராகவி னின்னென்று மொழிவ  
லருளு மன்பு நீக்கி நீங்கா  
நிரயங் கொள்பவரொ டொன்றாது காவல்  
குழவி கொள்பவரி னேம்புமதி  
யளிதோ தானேயது பெறலருங் குரைத்தே.

O mighty king, Lord of the spacious forest lands, .  
Where elephants spread o'er the land like grazing herds,  
Commingle with dark rocks like buffaloes!  
Since thou'rt supreme in power, one thing I say to thee :  
Be not one with those who, void of grace and love,  
Becomes the prey to endless woes in hell ! \*  
Let thy dominion be as care of tender babes !  
That is true tenderness, in this world rare to find !

By *Nari Veru-Talaiyar* (1) to *Šermān, Karuvūr (Caroor)*  
*Eṟiya Ol-Vāḷ-Kō-Peruñ-Šeral-Irum-Porai.*

PURANĀNŪRU. (No. 6)

### PRAISE TO THE KING.

வடாஅது பனிபடு நெடுவரை வடக்குங்  
தெனாஅ துருகெழு குமரியின் நெற்குங்  
குணாஅது கரைபொரு தொடுகடற் குணக்குங்

\* In P. P. V. x 3, (271).

1. This and 195 are by the same poet. They are didactic. In P.P.V. x 3. this kind of song is called 'the song of the Sages' teaching'. The following are included in this class.



குடாஅது தொன்றுமுதிர் பெளவத்தின் குடக்குங்  
 கீழது, முப்புண ரடுக்கிய முறைமுதற் கட்டி  
 வீர்நிலை நிலப்பின் கீழு மேல  
 தானில யுலகத் தானு மாளு  
 தருவும் புகழு மாகி விரிசீர்த்  
 தெரிகோன் ஞமன்ன போல வொருதிறம்  
 பற்ற விலியரோ நின்றிறஞ் சிறக்க  
 செய்வினைக் கெதிர்த்த தெவ்வர் தேளத்துக்  
 கடற்படை குளிப்ப மண்டி படர்புகர்ச்  
 சிறுகண் பாண செய்விதி னேவிப்  
 பாசவற் படப்பை யாரெயில் பலதந்  
 தவ்வெயிற் கொண்ட செய்வுறு நன்கலம்  
 பரிசின் மாக்கட்கு வரிசையி னல்கிப்  
 பணியிப ரத்தைநின் குடையே முனிவர்  
 முக்கட் செல்வர் நகர்வலஞ் செயற்கே  
 யிறைஞ்சுக பெருமநின் சென்னி சிறந்த  
 நான்மறை முனிவ ரோந்துகையெதிரே  
 வாடுக விறைவநின் கண்ணி யொன்றார்  
 நாகுடு கமழ்புகை யெறித்த லானே  
 செலிய ரத்தைநின் வெருளி வாலிழை  
 மங்கைபர் துனித்த வாண்முகத் தெதிரே  
 ஆங்க, வென்றி பெல்லாம் வென்றகத் தடக்கிய  
 தண்டாலிகைத் தகைமான் குடுமி  
 தண்கதிர் மதியம் போலவுந் தெறுகட  
 ரொண்கதிர் ஞாயிறு போலவு  
 மன்னுக பெருமீ நிலமிசையானே.

*North* of the long stretched line of snow-clad northern hills ;

*South* of the Kumari stream that fills the South with awe,

*East* of the ocean dug of old that beats the Eastern shore ;

*West* of the ancient Sea renowned, that fills the West ;

*Below* the sea sustained surface of the Earth,

First of the triple ranges of the realms below ;  
 Above the land of the Celestials, rising high ;  
 Not satisfied with this, in might and glory strong,  
 Like balance-beam, that swerves not from the right,  
 Let Thy power rest ! Should foemen rise against thy  
     sway,  
 Thy host overwhelms their countries like the sea !  
 Urge on thine elephants dark-hued, small-eyed,  
 Take many a fortress in their fertile lands, and give,  
 In due degree their jewels to thy suppliant throne !—  
 Thy canopy bow low before the triple-eyed One's might,  
 And as thou goest in circuit round His city's shrines,  
 Thy head bend low before saluting hands.  
 Of holy teachers of the sacred Vedas four  
 Thy garland, king ! shall only wither in the smoke of  
     lands  
 Laid waste ! Thine anger spend itself amid  
 The Blandishments of fair ones decked with gems !  
 And thus, O Kudumi ! renowned for thy gifts,  
 All conquering, nor boasting Thine achievements rare.  
 May Thy dominion last like to the moon's cool beams,  
     and like  
 Destroying rays of the bright sun for ever more !

*To the Pāṇḍiyan Pal-Yaga-sālai Muthu-Kudumi Poru-  
 Valuti by Kāri-Kiḷār (2).*

1. There are 5 songs in his honour : 6, 9, 12, 15, 64.
2. Only one song of his is here. Kāri is an unknown Village.

## BHASMAJĀBALA UPANISHAT.\*

### SECTION I.

Om. Next, Bhusunda Jābāla prostrated before the lord Śiva, who is residing at the top of the Kailāsa, who is the Essence of the Om, who is the great lord, who has the crescent moon on his forehead, whose eyes are the sun, the moon and the fire, who has the brightness equal to the light of unlimited suns and moons, who is clad with the tiger skin and has antelope in hand, who has besmeared himself the whole body with Bhasma, in whose forehead are shining the three lines drawn across by Bhasma, who has his five different faces filled with smile, who sits on the Virāsana seat, who is immeasurable, having no beginning nor end, who is without parts, free from the qualities, who is calm, without attributes, or miseries, who is pronouncing the formula 'Hum,' and 'Phat,' and even chanting the Śiva names, who has gold in hand, whose form is gold with golden hue, who is the source of gold, who has no duality, who is the fourth, who is above Brahmā, Viṣṇu and Rudra, who is the one and who is desired by all. Again he worshipped him frequently by Bhilva leaves, and Bhasma; adoring him with folded hands, he addressed him thus : O Lord, taking out the Essence of the Vedas, instruct me the rules of Tripundra, knowing which one, without depending on any other else, attains Salvation. Which are the materials of Bhasma? Which are the places where it should be applied? What are the mantras and how many of them should be chanted when applying it? Who are the aspirants for it? What are their observances? Please enlighten me, thy student, till I realise the Salvation!

2. Next, the Supreme Compassionate Lord Parameśvara, looking at his retinue and the Devas replied :

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\* This is 87th in order of 108 upanishats.

3. Before the Sun-rise collecting pure cow-dung, one should deposit it on the Asvatha leaves and dry it by any means of the heat while chanting the mantra 'Trayambaka'; he should kindle the fire according to the rules of one's own Grihya Sūtra, deposit in it the cowdung chanting 'Somāya Svāhā'; next he should give in oblation the oil-seed mixed with ghee 1562 times. He should use in the ghee-oblation the *Parna* (Śamī) leaf for spoon. By this he drives out the sin. The mantra to be used in the oblation is 'Trayambaka' only. At the end, by 'Svishtakrit' mantra he should perform the 'Pūrvāhuti' (the finishing oblation). By this mantra only the offering of Bali should be performed in the eight quarters. By Bhasmagāyatri (sadyōjātāya vidmahe, &c.) he should sprinkle water over it and remove the Bhasma to a golden, silver, copper or to an earthen vessel, and again sprinkling water over it reciting the Rudra mantras, he should deposit it in a pure place. Next, he should feed the Brāhmanas. Thus, he becomes purified.

4. He should handle the Bhasma reciting the mantras 'mānastoka' and the five 'Sadyōjata' &c, and by bowing his head he should adore it reciting the mantras 'Agni is Bhasma, Vāyu is Bhasma, Water is Bhasma, Earth is Bhasma, Ether is Bhasma, the Devas are Bhasma, the Rishis are Bhasma, all this indeed is Bhasma, the pure and the purifier, I prostrate before it which immediately destroys all the sins.'

5. He should keep it a little purified in his left palm, chanting the 'Vāmadeva' mantra and sprinkle water over it pronouncing the mantra 'Trayambaka' and should mix it with water reciting the mantra 'pure with pure.' After the consecrating he should besmear it from foot to head, reciting the five Brahma Mantras.

6. Next the application of the remaining Bhasma. Taking the Bhasma in hand chanting the mantra 'Agnēr Bhusmāsi' (thou art come from the fire), draw across three lines in the head by the second, third and fourth fingers reciting the mantra 'mūrdhānam'; he should draw the three lines across the forehead reciting the mantra 'Trayambaka'; across the neck,

reciting 'Nilagriva'; across the right side of it, reciting 'Traya-yusham'; across the two cheeks, reciting 'Vāma' and 'Kālāya'; across the eyes reciting 'Trilochana'; across the ears, reciting 'Srunuvana'; across the mouth reciting 'Prabruvāma'; across the breast (heart) reciting 'Atman'; across navel, reciting 'Nābhi'; across the right arm reciting 'Bhavāya'; across the middle of it, reciting 'Rudrāya'; across the wrist of it, reciting 'Sarvāya'; across the hind-palm of it, reciting 'Pasupataye'; across the left arm reciting 'Ugrāya'; across the middle of it, reciting 'Agrevadhāya'; across the wrist of it, reciting 'Dūrevadhāya'; across the hind-palm of it, reciting 'Numohantre'; across the shoulders, reciting 'Sankarāya'; thus respectively applying Bhasma, he should adore Siva reciting 'Somaya'.

7. Next washing his hands, he should drink that Bhasma water reciting 'Āpaḥpununtu' (Let the water purify me). He should not throw down this water, certainly he should not do it.

8. Thus he should observe this Bhasma Dhāraṇa carefully according to the ordinance, at the three times,—morning, noon and evening. Showing negligence causes one to fall.

9. To the Brahmanas this is the only Dharma, certainly this is the only Dharma.

10. He should neither eat food nor drink water nor do anything else without the preceding Bhasma Dhāraṇa. Giving up Bhasma Dhāraṇa by indifference, one should not recite the Gāyatri, nor should one give oblation in the Sacred fire, nor perform oblations to the Devas, Rishis, and Pitris\* and others. This is the eternal Dharma which destroys all the sins and causes one to attain salvation. This is the Eternal Dharma for the four classes of Brahmanas—Brahmacharin, Householder, Forest dweller, and Sanyasin. If they do not observe this, they incur Sin.

11. If a Brahmana does not observe this by chance, he becomes purified by fasting for a day, repeating the Gāyatri, one hundred and eight times, standing in the water.

\* When the Śruti ordains thus, many ignorantly perform Śrāddha &c. without Bhasma Dhāraṇa.



12. If a sanyasin does not observe the Bhasma Dhāraṇa once by indifference, he is purified by repeating *Pranava* twelve thousand times, fasting a day. Otherwise, Indra sends the Sanyāsins to the wolves.

13. If the Bhasma becomes scarce, one can obtain it from a Brahmana's holy hearth or from anywhere else and should use it after consecration.

14. Studying this in the morning removes the sin committed during the night ; also removes one from the sin of committing theft of gold.

15. In the noon, after finishing the midday prayer till the end of Upastāna ceremony, the recitation of this, facing the Sun, with concentration, removes the sin of tasting the spirituous liquor ; likewise, it removes the sin of the theft of gold, of killing a Brāhmaṇa, cows, horses, teacher and parents.

16. If one repeats this at the three occasions (morning &c), he acquires the virtue of studying all the Vēdas and of bathing in all the holy waters.

Always, recitation of this gives one his full life, makes him the possessor of plenty of kine and wealth and leads him to the world of Prajāpati (after death).

17. Therefore one should repeat this Upanishat constantly. Thus says the Lord Sāmba Sadāsiva, says the Lord Sāmba Sadaśiva.

#### SECTION II.

Next, Bhusunda Jābāla with adoration addressed Sāmba Mahādeva again.

2. What is that which a Brāhmaṇa should observe daily, and neglecting which he incurs sin? Who is to be worshipped? Who is to be meditated upon? who is to be remembered? How to be meditated upon? Where to reside? Reply to me concisely.

3. He answered : before the Sun-rise, finishing the calls of nature, one should bathe, reciting the Rudrasūktas. Next, he should wear a fresh cloth.

4. To remove the sin, he should meditate upon the rising sun. Besmearing with the Bhasma the whole body, he should adorn himself with Tripundra in the designated places by white Bhasma, and with white Rudraksha beads. In this there is no discrimination. Some say one should wear in the head a garland of forty beads, one or three in the tuft of the hair, twelve in the ears, thirty-two around the neck, sixteen in each arm, twelve in each wrist, and six in each thumb.

5. Next, he should perform the daily Sandhya, wearing the munja grass in hands.

6. He should perform Homa in the Sacred fire reciting the mantras 'Agnēr Jyotis' &c.

7. Next, the worship of the Śiva-līṅga at the three Sandhyas (morning &c). Sitting on the munja grass seat he should meditate on me alone who is with Uma, who is sitting on the sacred bull, with golden arms, with golden colour and form, who is the remover of the noose of the Paśus (the ignorant Jivas), who is the Purusha, with blue and yellow line, whose seed is drawn up, who has a peculiar eye, who has all forms with a thousand eyes, thousand faces, thousand feet, and many arms, who is all Atman, who is one without the second, who has no attributes nor actions, who is calm, who is the good, imperishable and unchangeable, who is the father of Hari and Brahmā, and who is incomprehensible having no beginning nor end.

8. He should bath me reciting the Rudra-Sūktas and worship me with white Bhasma and fresh or old three-pointed bilva leaves. In this there is no deliberation. He should prepare all the necessities of the worship. Next, the offering of the food. Then comes the repetition of Rudradhyāya eleven times. One recitation of it leads one to infinity. Next, comes the recitation of the six or eight-syllabled Śiva-Mantra one should pronounce 'om' first, 'namaḥ' ; next, and last the three-syllabled word 'Śivaya'. 'Om' first, 'namaḥ' next, and the five syllabled 'Mahādeva' last. (Thus are the six and eight syllabled mantras.) There is not one mantra equal to these for crossing

(the ocean of Samsāra). This five-syllabled one (excluding Om) is called Tāraka (rescuer).

9. (Question.) Which is the Śaiva Mantra called Śaiva Tāraka ?

10. (Answer.) This (Tāraka five-syllabled) mantra is imparted to the Śaiva Jivas at avimukta. This Śaiva Mantra alone rescues one (from the transmigratory life) and indicates Brahman.

11. I, Soma, am Brahman; I, Soma (with Umā), am Vāyu; I, Soma, am that which is pervading through all. I am the creator of the senses. I, Soma, am the creator of the Earth. I, Soma, am the creator of the Fire, the Sun, Indra, Vishṇu, the Moon, the Devas and all the worlds—Bhūḥ, Bhuvah, Suvaḥ, and others.

12. I, Soma, am the creator of various worlds, past, present and future. I, Rudra the great seer transcending all, see the Brahmā and other created beings. I am the Rudra who is in the fire, water, and in the herbs and who has entered all the worlds. I am alone the Self, and the innerself. I am the Brahman Light. There is none except me. I am alone Supreme, transcending all. Knowing me alone one attains immortality and crosses misery. Realising me alone drives out the pain of Samsāra. Hence I am Rudra (the remover of pain). I am the Supreme goal of all and many-formed. One should worship realising 'That all beings proceed from me,' the created beings live by me and enter into me in the end ; I am alone praised by the Devas and other beings. Out of fear of me, the wind blows, the Sun rises. Out of fear of me, the fire and Indra do (their allotted functions). I am the supporter and protector of all beings. I am earth, I am water, light, wind, time, quarters, I am the Ātman, and in me every thing is established. The knower of Brahman reaches the Supreme. Let there be O Śadaśiva, to me, Om, Brahman, Śiva. I have no eyes but have eyes on all sides ; I have no ears, but have ears everywhere. I have no feet, hands, faces, but have feet, hands and faces everywhere. I am supported by Knowledge alone and my form is of Vidyā and Vidyā only. I am the lord

of all and immortal. Thus realising me, one is freed from the bondage of Samsāra. Therefore I am the remover of the noose of the Paśus. The Paśus of the Dēva and human groups, with concentrated mind, are making effort to reach me only. They who reach me never come back (to the wordly life), never come back.

13. Taking abode in Kāśī which is on the trident (of Śiva), all enter me only after death. Just as the oblations given in the blazing fire (without attachment for the result) do not send down the sacrificer, so after casting away this body which is the refuge of worms, he never gets again this sort of body.

14. This is the teaching. This is the instruction. This is the Supreme Dharma.

15. One should not at any time fall from the truth ; so also from besmearing oneself with Bhasma, Tripundra Dhāraṇa and Rudrāksha. One should not at any time show negligence of my worship.

16. One should not answer the calls of nature in the precincts of the shrine of Gods.

17. One should not show indifference to observe penances. The observation of the above (rules) is the real penance, the real penance.

18. They who desire Salvation should not give up Kāśī, they should not do it, I am the redeemer of those who live in avimukta. There is not a place superior to avimukta, certainly there is not.

19. There are four places in Kāśī ; of them antargriha (inner-abode) is better ; Avimukta is the best.

20. In it there are five places ; of them, the Śivāgāra in the centre is the best. In the east of it is the Aiśvara Sthāna. In the south is Vichālana Sthāna. In the west is Vairāgya Sthāna. In the north is Jñāna Sthāna. In the centre of them I reside in the shape of the Jyōtir Liṅga, who is untainted, unchangeable, who has neither beginning nor end, who is to be known by all the Vēdas and Vēdāntas, who is beyond definition, and explanation, who never swerves from his own nature, who is wished by all, who has no second, who is the support of all, who

is himself unsupported, who is imperceptible, and who is daily worshipped by Brahma, Vishṇu, Indra and other Superior Devas.

14. He alone is called a worshipper of me, who worships this Liṅga.

15. The Sun, the Moon and the Fire do not brighten the Liṅga. It is Self-shining and resides here assuming the name Viśveśvara pervading through Pātāla. I am it. I am really worshipped by one who worships me there by three-pointed fresh Bilva leaves, with one mind, dedicating his life and all other actions to me alone, adoring his body with Rudrāksha garlands and Bhasma.

16. Him alone, who worships me with wholeheartedness, taking refuge in me and ever devoted to my worship, I accept ; him alone, free from the bondage of Samsāra.

17. One should worship the Viśveśvara Liṅga daily, bathing it reciting the Rudra Sūktas, he should take in the consecrated water three times. He is freed from the sin of great crimes. He never undergoes misery and is free from the bondage of Samsāra.

18. Without worshipping me one should not eat food, nor fruits nor anything else. If he does eat, he is the eater of the vital fluid. If he does drink water, he swallows the putrified matter.

19. By indifference having neglected my worship once, if one takes his food or feeds others, he should, having got himself shaved, take in the *Panchagavya* (a mixture of the five products namely, cow's milk, cow's curd, cow's ghee, cow's urine and cow-dung), fasting the previous day. He should bath in the water reciting Rudra Sūktas and chant the Rudrādhyāya three times, looking at the Sun with meditation. Thus the defaulter should undergo the bathing ceremony chanting the Rudra Mantras. In the end feeding the Brahmanas, he becomes purified. If he does not perform this expiation he, after death, undergoes the miseries of hell.

20. One should take his food after worshipping me, the Viśveśvara, by leaves, fruits or anything else.

21. Bathing me, who is in the form of Śiva Liṅga by



Kapila's (brown coloured cow) milk, chanting the Rudra-Sūkta, one becomes purified from the sin of Brahmanicide. Bathing me by Kapila's curd, he is purified from the sin of tasting the spirituous liquor. Bathing me by Kapila's ghee, he is purified from the sin of the theft of gold. Bathing me by honey he is purified from the sin of having intercourse with the wife of one's own teacher. Bathing me by white sugar, he is purified from the sin of killing all the beings. Bathing me by milk and other above-mentioned articles, he obtains all the desired objects.

22. Thus each article should consist of one hundred big measures. One becomes freed from the bondage of samsāra by worshipping me with one thousand of big measures of the above articles.

23. One should bath me only, who is in the form of Śivaliṅga, during the ārdra constellations, full-moon and new-moon days, vyatipāta, eclipse-times, and the beginning days of the months, and worship me with rice grains mixed with *Yava* and oil-seeds and with Bilva leaves, offering scents prepared by the ghee of Kapila cow, and gandhasāra powder ; and also light ; he should offer food and other edibles mixed with ghee and flowers with prayers. Thus with earnestness, worshipping me, he attains my equality (Sāyujya).

24. One, desirous of attaining chandra-loka, should worship me with one hundred big measures of unbroken rice, and he reaches the chandraloka.

25. Worshipping me with the same measure of oil-seeds, one, desirous of attaining Vāyu-loka, reaches the same loka.

26. Worshipping me with the same measure of black gram, one, desirous of Varuṇa-loka, reaches it.

27. Worshipping me with the same measure of Yava grains, one, desirous of Sūrya-loka, reaches it.

28. Worshipping me with the above mentioned articles of double the quantity, one, desirous of attaining heaven, reaches the same. ♦

29. One, desirous of reaching Brahmaloka worshipping me with four times the quantity of the above articles, attains the same.

30. Worshipping me with the above articles of one hundred measures in quantity, one, desirous of my world, reaches it, after crossing the Brahma Kosa (the veil of Brahman, i. e. Ānandamaya sheath) consisting of four nets (from physical to Vijñānamaya), where death has no place for him. There is not a world superior to that of mine, obtaining which one does not feel misery, one does not return to this world, certainly does not return.

31. The Yogins and other perfected Siddhas think on me who is in the form of Liṅga and worship me. The Sacrificers worship me only. Me only, the Devas, the Upanishats with their supplements and Itihāsas praise.

32. There is nothing except me. I am, indeed, all. Everything is established in me. Therefore one should worship me daily at Kāśi, with earnestness.

33. There the retinue of Rudra with fierce faces and heads, possessed of different weapons, forms and emblems, besmeared themselves with holy ashes and wearing the Rudrāksha garlands, meditate on me always with folded hands.

34. There, in the eastern quarter Brahma with folded hands, is worshipping me day and night.

35. In the southern quarter, Viṣṇu, resting his folded hands on his head, worships me. In the western quarter, Indra with bending limbs worships me. In the northern quarter the devotees of Umā, wearing the golden ornaments and golden apparels, worship me.

36. Me only, worship the Devas with their four forms.

37. In the southern quarters, the abode of Salvation is called 'mukti maṇḍapa' (the abode of liberation). Many a Rudra retinue guards it jealously with weapons, driving out the sins of the devotees.

38. There, the Rishis, Śāmbhavas, Pāśupatas, and Mahā Śaivas recite the five-syllabled mantra of Śiva, which is the crest-jewel of the Vēdas, added with the Tāraka Praṇava, and remain blissfully.

39. There is a seat made of Jewels. Sitting on it, I bring the devotees of mine, who have cast the mortal coils which are the food of worms, at Kāśī, and seat them on my lap and smoothly touch their limbs which are besmeared with the holy ashes and are decked with Rudrāksha garlands. I impart to them the Tāraka Śiva Mantra, telling, 'let there be no more birth and death to them.' Then they, becoming liberated, enter me, with the body of wisdom (Vijñānamaya), and never come back to this world, like the oblations thrown into the blazing fire.

40. In this place alone to attain Salvation, this five-syllabled Śiva mantra is imparted. This is the only seat of Salvation. This is the Om. They, who dedicate all their actions to me and whose minds are entered in me, alone get my form but no others. This is Brahma-vidyā, This is Brahma-vidyā.

41. They, who are desirous of Salvation, should live in Kāśī only, possessed of knowledge and strength; they should meditate on me alone. I am the wisdom-abode of Brahman, with four walls which death never enters, and which Brahmā, Indra, Agni, Varuṇa and others never realise. I am immersed in golden hue, I am embraced with Umā, I am equal to the brightness of crores of the moons, I have the moon in my crown, my eyes are the sun, the moon and the fire, my body is besmeared with the holy ashes, and I am the good and they involve in me alone, having been freed from bondage and sin.

42. They who lead their life otherwise at Kāśī, answering the calls of nature, living on begging, giving up the Bhasma application, without wearing the Rudrāksha garlands, not observing the Somavāra vow, without keeping the sacred fire and Viśveśvara worship, without reciting the Panchākshara mantra and giving up the worship of Bhairava, meet, after their death at Kāśī, with terrible and fearful torments in hell of various kinds. After the purification they reach me ultimately.

43. They who pollute the Antargriha with their vital seed and urine are said to undergo the sin of propitiating their Pitris with the same.

43. Nīlāhita Bhairava, seeing the evil doer at death, throws him at the group of weapons and also at the blazing fire, altars and other places.

44. Therefore one should lead his life at Kāśī, which is in the form of Liṅga, very carefully, should lead his life there very carefully. Thus says the Upanishat.

R. A. S.

A LOYAL ACROSTIC.\*

*Dedicated to Their Imperial Majesties George V, King Emperor  
and Mary Queen Empress on the Grand and Auspicious  
Occasion of the Coronation at Delhi 1911.*

**G**od save our gracious King!  
**E**ver live our noble King,  
**O**ver our India and England,  
**R**uler of our loyal land.  
**G**lad to help our aspirations  
**E**ach in its approbations,  
**F**ollow to maintain our liberty  
**I**n far off sea and country.  
**F**ather's kindness and love  
**T**une him our master of love,  
**H**onor our Queen and King.  
**K**nowing our ins and outs  
**I**nfluence the King's thoughts  
**N**ourish us like our mother,  
**G**uard us like our father.

GOD SAVE THE KING!

DR. P. NARAYANASWAMI NAIDU.

\* This is the reply received for this acrostic.

Sir,—I am directed to acknowledge with thanks the receipt of copies of a loyal acrostic forwarded with your letter dated the 26th November 1911.

I have the honour to be,

Sir,

Your most obedient servant,

(Sd.) M. S. MASCARENHAS Esq.,

*Under Secretary.*

To

THE EDITOR,

THE SIDDHANTA DIPIKA, MADRAS.

DEAR SIR,

I send the following sonnet for publication in our Dipika with a view to acquaint the readers with the noble and tolerant feeling of His Imperial Majesty George the Fifth, King-Emperor of India and with the universally acceptable motherhood of our Śaiva Siddhānta Philosophy and Religion 'the choicest product of the Dravidian Intellect', in the disinterested language of the Famous Divine and Theologian of England:

## A SONNET.\*

*In praise to our Noble Emperor Crowned at Delhi on December 12, 1911.*

O George the Fifth! Thou, King of British Isles  
 And Emperor of Eastern Continent!  
 The Third of Emperor from the English Isles!  
 The First by **Providence** to Delhi sent!  
 By the **Providence**, to bless, oft, all souls bent,  
 Though do they live apart by countless miles,  
 In life, in habit, in creed different.  
 Ah! Thy Reign each creed shews rid of her viles!  
**Each Creed pure is truth as well** as embraced  
 By the **Saiv-Siddhanta**, the Mother-Creed,  
 The Ladder of souls' Heavenward rise in **HASTE**, —  
 Each creed its rung and all creeds pure its bread;  
 This Holy Truth Thy native soil did taste  
 And in 'Tir'vāṇagam and Vēdas feed.†

R. SHANMUKHA MUDALIAR.

*Saiva-Siddhanti, Salem.*


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\* This is the reply received for this sonnet.

KING EMPEROR'S CAMP, 27th Dec. 1911.

Dear Sir,—I am commanded to thank you for the Sonnet you have been good enough to send for His Imperial Majesty's acceptance.

Yours faithfully,

(Sd.) J. SCOTT,

*for Private Secretary to the Viceroy.*

† As per Rev. Dr. G. U. Pope's and Prof. Max Muller's Translations.



## NAMMĀLYAR'S TIRUVIRUTTAM.

(Continued from page 78 of No. 2 Vol. XII.)

Verse 7. (*Nālam baṇi-p-p-a.*)

**Heading.**—"Is this (1) a war of heav'nly bulls,  
Or else (2) the time of cooling rain?"  
Thus doubting, seeks the Female Friend  
To soothe the Bride who grieves, saying—  
"The Lord, though He said He would come  
When winter comes, hath *not so come*!"

**Text.**—Is this the sky where strong black-bulls make mutual war,  
Having, so as to make earth tremble, closely met,  
And shed good sweat, and, with canal-shaped legs,  
E'en scratch the ground? Or is it *that* fine—cooling  
—time,  
When clouds, assuming form like that of the Lord  
of Bliss,  
Proclaim  
Thunder the fierceness of lovers who live apart?  
Ah me—wretched sinner, not know'ng *what 'tis I see*,  
And barely left to know how greatly grieved thou  
art!

I. "Enjoy'ng 's denied me, though enjoying's time is  
come!"

Devotion-ripe, our Seer, crying thus laments.

See'ng this, his wellwishers try to solace him, say'ng:—

II. "Unwisdom's clouds darken all points of space,  
And, in ways many, constant grief-rain bring! (See Sage  
Yāmunāchārya's Hymn of Hymns, v. 49.)  
'Stray'ng's rainy day' being thus charact'ried,  
I am, by sight of its rage, overwhelmed;  
My eyes, alas! do, in confusion roll!"

See'ng our Seer cry thus, Friends, him solace, say'ng :—  
 " 'The Iron Age, in mutual war consists !' (= ' Kalih  
 kalahah' )—An expression frequently occuring in the  
 Bhagavata. See Gitā, 8. 16. = Ā-Brahma-&c.)

Accordingly, in *malice*, sinners meet,  
 So as to shake the universe entire !  
 Dropping true meekness or the water of  
 Grace mutual and perfect amity,  
 Their proper nature they 've reversed alas !  
 By pride made wild as bulls, by malice black,  
 Confused by passion, stupified by gloom, they are  
 Content to live, relying on brute-strength alone !  
 The curse of straying, doth even reach the skies,  
 Affecting e'en each systems Regent—' Brahmā ' called !  
 What wonder then that *men* are by it overwhelmed ! "

*Verse 8. (Kāṇ-gīṭā-a)*

*Heading.*—Finding by signs, that, for the sake of gaining  
 wealth,

The Bridegroom on departing 's bent, the Bride, to her  
 Devoted Female Friend, mentions the circumstanced.  
 [Here, Holy Pilgrims, as the Bridegroom are conceived.  
 " And he, like Me is ven'erable" says God, of th' Saint.  
 (= " Sa cha pūjyo yathā hy-Aham ? ")]

*Text.*—Mere ceremony seems to be, when scrutinized,  
 All that the Mountain-Country's Lord to-day doth in  
 The shape of (1) vis'ble acts and (2) sayings audible !  
 This effort all, we understand, is for the sake  
 Of gaining wealth by going to the topmost peak—  
 Which angels seek—of th' cool—august—Mount Venkṭa  
 Whereof the Mountain-Lifter Great proprietor is ! (Cp.  
 v. 844, p. 279, of the Subhāshita-Bhāṇḍāgāram, which  
 I translate as follows :—

- (1) *Till* friendship 's formed, to cer'monies attend ;
  - (2) *When* friendship 's formed, cer'monies but offend."
- (= " Upacharah' ", &c.)

*Explanation.*—I. Saints who thus soothed our Seer's grief which  
 God's absence caused,  
 Prepared to go as pilgrims to His Veṅ-kaṭ-Mount  
 And other Holy Spots where He *delights* to dwell  
 (— For, sinners' hearts, like thorns, pain th' Omni-  
 present\*);  
 Coming to know these Saints' intent, our Seer,  
 From inability to part from them,  
 Addresses this apostrophe to them.  
 See'ng that, in many ways, they sought t' obtain his  
 leave,  
 He says :—" I see, you mean to reach  
 The Treasure on the Veṅ-kaṭ Mount ; (*Vide* Psalm 24,  
 Decad 23, v. 8; Decad 60, v. 10; Decad 57, v. 11; &c.)  
 Prelude to parting, is, I ween, your court'sy all."  
 II. If, in the phrase—" the Mountain-Country's Lord,"  
 We take the word for " Lord " in th' plural sense,  
 It would mean " Dwellers in the Veṅ-kaṭ Mount." (See  
 Psalm 4, Decad 8, v. 9. = 'Maṭṭha'-Yāṇai " &c.)

*Verse 9. (Tiṇ-pū-ñ-judar-muṭhi.)*

*Heating.*—Seeing—the blooming Bride, know'ng his parting,  
 turned pale,  
 The Lord <sup>thinks</sup><sub>says</sub> feelingly—" The Bride can't parting  
 bear."  
 [The Bridegroom; here 's the same as in the foregoing  
 verse.]

*Text.*—Who can part from this girl-shaped <sup>creeper</sup><sub>climber</sub>—holy—fine—  
 Resembling th' Heaven of the Blest All-ruling Lord  
 Who wields, the pow'rful—blazing—Discus, fine and sharp?  
 Are these (mere common) eyes? Like the meek hind's  
 eyes they <sup>flash;</sup>  
 glance;

\* *Vide* the Gūāna-Sūra-text—" Teshāṃ hṛidi sthito Devaḥ, kṛpā-  
 kāgra iva sthitaḥ."

They are *lotuses*, large-petalled—fine—red—lotus-flow'rs,  
Which are with black hue mixt, whence tear-shaped white pearls drop !

*Explanation.*—I. (1) Seeing the greatness of our Seer's soul—shown by

His inability to part from Wellwishers,

(2) See'ing too—how deep 's his insight into things divine,

The 'foresaid Friends own—they can't part from him.

They say :—

"Just like the Heaven of the Lord of Bliss—who weilds,  
As His sov'reignty's mark, the Wheel, and thence e'er charms,

Our Seer's spirit is (1) charming and (2) munificent,

(3) Beauteous, (4) resplendent, (5) having, concord-with-God's-will,

For its essential mark unique,

As creepers need to rest on props !

Whoe'er his own soul-nature knows,

Will never part from such a soul !

(6) Not of the common order is his ken ! "

II. The Goddess Bliss being of lotus-hue,

While God—whom She e'er hugs—is sky-like blue,

Our Seer's ken—obey'ng the rule

That 'ken 's defined by what is kenned ' (—Arthanaiva viśeshohi," &c.)

Is typified by red-blue eyes,

The *redness* indicating that

The ken has ripened into love.

III. The words—"white pearls drop," show that our Seer's purity is manifest.

IV. Our Seer's ken is called "eyes "

Which "flash " "like th' meek hind's eyes."

The hint is—he can't, parting bear.

- V. "Him who on righteousness is bent, e'en brutes assist ;  
 E'en his brother quits him who doth in vice persist."  
 (Rāmāyaṇa's moral. = "Yānti", &c.)  
 Such is the gen'ral lesson, from the Rāmāyaṇ learnt.  
*A fortiori*, hence, the Ripest of Seers all,  
 Can't bear to part from Righteousness' Eternal Fount !

Verse 10. (Mūy 'ōṇ Vaḍa '-Tṭhiru.)

**Heading.**—The Bridegroom's speech for gaining th' Bride's assent.

[Souls Pious, here as Bridegroom are conceived.]

**Text.**—Girl-shaped flow'r-creeper of the Blest North Veṇ-kaṭ Mount \*

Of th' Lord of Attributes and Actions Wonderful !  
 My (am'rous) pain, you won't hear—*e'en when I explain!*  
 Say—is this (1) your *mouth* ? † or (2) slighting sign  
 Which shatters me and th' parrot both ?  
 Or else, (3) is it the Tonḍai fruit ?  
 I hardly know, ha ! *what* it is  
 That galls me (to the point of death) !

**Explanation.**—I. (1) "His very *person* shows—he 's great !"  
 the Veda says. [=Rūpam eva'syaitan-mahimānaṃ  
 vyāchashṭe."]

"All body is expression" say Physiognomists ‡

"Mahammad had a handsome person", Gibbon says,

And adds—"this none despise but those who have it  
 not." (Life of Mahammad in the History of the Decline  
 and Fall of the Roman Empire.)

(2) "Great Seer—who showed the way to honeyed  
 speech !" Thus did

The author of our classic—Bhoja-champū-land

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[\*Vanādri—ten miles east of Madura in th' South, is, by the adjective  
 —"north", here distinguished from.]

† That is, the combination of *both* lips

‡ Dr. Miller is one of the admirer of this Indian doctrine. Vide the  
 following extract :—



## THE LIGHT OF TRUTH

Vālmiki who th' Eternal Song Rāmāyaṇ framed,  
And father is of all the host of Saṃ-skṛit Bards.

Our Seer holds the like place 'mong the Tamil Bards.

- (3) Perfection, hence, (a) of person and (b) of speech, is  
proof

Of inward pureness, that is, mind's perfection too.

Accordingly, charmed by our Seer's (a) person and (b)  
speech,

Friends, their esteem express, unable are to part.

- II. " Creepers of the Blest.....Veṇ-kaṭ Mount", *soil's* rich-  
ness shows. (Cp. Seer Āpastamba's expression—  
" Abhijana-vidyā-sam-udetam," &c.)

- III. Our Seer, with "creepers " is compared, to show he  
(1) leans

On God, and (2) needs be'ng fed by th' waters of God's  
Grace

And God-enjoy'ng, as creepers, (1) props and (2)  
wat'ring need.

- IV. With "creepers " in the *plural* is th' compar'son made,  
To heighten rev'rence for our Seer—who is compared,  
The hint be'ng—he *all* types of virtue represents. (Cp.  
the Moslems' belief that

[Thus Moslems say :—" (1) Mahammad, all th' Four  
Virtues had,

To wit, Justice,, Prudence, Temp'rance and Fortitude,  
Which Aristotle had as "Card'nal Virtues " shown.

- (2) The first four Caliphs typified *one* Virtue each.

- (3) Souls num'rous joined, each Virtue afterwards up-  
held." ]

- V. These words and phrases be'ng combined, amount to  
say'ng :—

" Ye who 're o'erpow'ered by mind's enjoyment of Veṇ-  
kaṭ—

The pleasure-seat of Him whom you have giv'n your  
love ! "

- VI. "My (am'rous) pain, you won't hear—*e'en when I explain!*"  
 That is,  $\frac{\text{by}}{\text{in}}$  pondering  $\frac{\text{ov'rpow'red,}}{\text{absorbed,}}$  you heed us not,  
 E'en when our admiration for you we express!
- VI. "Say" is a prayer to our Seer to deign to speak.
- VII. "Is this your lip?"—That is, is this your count'nance' glow,  
 When you in strains divine, pour out your thought of God?
- VIII. "Or" *et cet'ta*, amount to say'ng:— "Here we're whom love's  
 Chords have so strongly bound with you as to  
 Make parting from you quite impossible.
- IX. The Lord Himself's here by the "parrot" typifies  
 (1) Its hue being green or blue like that of the Lord,  
 (2) Its red beak be'ng to the Lord's 'lip analogous,  
 (3) Its charming voice, calling to mind that of the Lord.
- X. "Which shatters me and th' parrot both." That is,  
 your strains  
 O'erpower ev'ry being—be he lord or liege.  
 In Saintliness, three stages have been ever marked:—  
 (1) Conscience' or inward monitor's approval's the first;  
 (2) The gen'ral public's recognition is the next;  
 (3) God's blessing's the third and last stage, it seals the whole. (*Vide* the Expression:—(1) Tāṇ-um, (2) ṭlak'-um, (3) Ishaṇ-um kaṇḍa Vaishṇavam pūrṇam.)
- XI. The "mouth"—the voice, "the Toṇḍai fruit"—lips' motion, shows.
- XII. "That galls me", that is, each of these *singly* shatters me!
- XIII. "I hardly know, ha! *what* it is..." That is, is there Anyone else who can this mystery reveal?
- XIV. "Say" means—our Seer *alone*, the truth can (1) know and (2) tell.

Verse 11. (*Ar'-i-y'-an-a yām inṛu.*)

**Heading.**—The Bridegroom's speech on see'ng—the Bride,  
Unable to bear parting, pined.

**Text.**—O Beauty—fair as Kṛishṇa's Heav'n!

Rare are the things we see to-day!

"Need th' Bridegroom roam for gain?" O no!

For, lo! here come and frisk these fishes\*—

Each as wide as the human palm,

And fit to conquer all the worlds,

And bearing bright (1) pearls (in the shape of tears),

And (2) gold (in th' shape of paleness of colour)!

**Explanation.**—I. This is the speech of Friends—who find our  
Seer's ken so

Unique, that Saints, unable e'er to part from him

Forego e'en pilgrimage to God's Seats, for see'ng God.

II. "Rare are the things we see to-day!"

That 's, our Seer's ken is nowhere matched

III. By "Kṛishṇa's Heav'n" is meant Kṛishṇa is the Lord,  
Not of earth only, but of th' Highest Heaven too.

*Vide* the text:—" 'Kṛish' means the earth, "ṇa—  
Heav'nly Bliss." (= "Kṛishir bhū-vāchakas sabdaḥ." &c.)

IV. "Fair as...Heav'n", that 's, of (1) boundless—(2) world-  
transcending—worth,

Delighting all souls—in a way unknown on earth

"The wise shall cause delight, for, *that* 's worship  
divine"! (= *Samtosham janayet prājñāḥ.*)

Such is the text our Seer fulfilled in modes unique.

V. "And fit to conquer all the worlds," that 's, can convert  
Wholesale and bring to God the hosts of strayers all.

VI. "Bearing bright (1) pearls and (2) gold, that 's, show'ng  
the nature of

(1) Eternal Angels and Freed Souls, and (2) God's Bless  
Form. (*Vide* the Chhand. Up-Text: *Ā-praṇakhāt  
sarva eva suvarṇaḥ.*"—1. 6. 6.)

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\* I. e. thy eyes.

- VII. "Wide as the human palm," that 's, 'spite its greatness,  
can  
Be held, with ease, within the hollow of the hand,  
So that, what 's great, 's by condescension made more so  
great
- "Fruit-laden trees to all fruit-pluckers bend."  
Ripe knowledge, through plain speech doth teach e'en  
babes
- VIII. By "fishes" is meant Incarnation Number one,—  
Which, (1) souls, from th' Deluge saved. (2) was like  
Bliss-Goddess' eyes.  
Prapanna Pāri-jāta opes with th' follow'ng pray'r:—  
"Let 's bow to th' Fish-like Form Divine—  
Brought on, methinks, by thinking on  
Bliss Goddess' eyes with steadiness,  
And bent on saving, from peril,  
Ved students by Ved's recov'ry!" (= "Lakshmi-chak-  
shur-anu-dhyānāt," &c.)
- IX. "These fishes" means—our Seer's ken glows so strikingly,  
That it impresses like aught that is *seen* and *touched*.  
*Vide* the grammar-rule—"This means what strikes the  
*sens* ..." [= "Idamah pratyaksha-gatam," (or "sanni-  
kṛiṣṭam" according to Apte's Saṃ-skṛt-English Diction-  
ary under "Idam" "Adas", &c.) *This* is explained as  
"that which can be pointed to with the finger."]
- X. "Here *come*," means devotees needn't *go* in search ; it comes  
Itself ; e'en makes dev'tees of those who are not so.
- XI. "And frisk" means that our Seer's power over souls  
Doth, from his ken's expansion all-embracing, spring.
- XII. The plural in the phrase—"these fishes" shows  
That *manifold* our Seer's Great thoughts are.  
The plural 's thus in our Gayat-trī ;  
"May He guide our cognitions!" there we pray.

(To be continued.)

A. G.

### An Open Letter to all.

Sir,

Will you kindly permit me the hospitality of your columns to address an open letter to all. I seek it after 12 years of silent work and hard *tapas* (subjugation of the senses) to which I devoted myself heart and soul.

I have availed myself of the priceless opportunities for Good which Their Majesties' Gracious Presence in our midst offers for sowing good thoughts in the now-open and receptive hearts of their loyal subjects, to celebrate the Founder's Day of the Ananda Mission or the 12th Anniversary of the same which fell on the 4th instant, with eclat. There were *Abhishekam* and *Archana* to Śrī Ānanda Nateśa from 2. A. M. to 6. A. M., in the temple, while I kept watch and vigil and prayed during the whole night, distributing in the morning copies of the enclosed leaflet among the assembled *Bhaktas*.

I have also forwarded copies of it to His Excellency the Governor of Madras, to H. E. the Governor-General of India and through him to the Right Honorable Lord Crewe, the Secretary of State for India, and His Imperial Majesty the King-Emperor himself, seeking of them one and all their sympathy for the cause of "the Mission which is the Mission of the Empire and the World."

"And good thought sown, a good word reaped, when duly cultivated with understanding sympathy and observant forethought, leads, by the working of the immutable 'Law of Self-Attunement' which is 'the Great Eternal Law of Being and Becoming' which forms the basis of all and every true Religion,—to incalculable good in the end."

That is how "the better-mind of India" works for the good of mankind and the elevation of the world; and the Ānanda Mission conceived at Chidambaram after the Ārudradarisanam of 1901 and planned on Christmas Eve of 1902, and openly established on the first of January 1903, has been working silently and unobtrusively on these lines for the uplift of humanity by the lifting-up of human thought above considerations of the lower-self.

I solicit the genuine sympathy of All from His Imperial majesty the King-Emperor and his august representatives in



India, down to "the man in the street" who in his own person in a divine way, represent the voxpopuli in which shines the *vox Dei* in the form of the average intelligence of the people, I want the genuine sympathy of all, for the Cause of Truth, of peace and good-will among men, which the Ananda Mission has at heart and for which it is working under the guidance of the Spiritual Hierarchy of Saints and Sages who have left their foot-prints in the sands of time and in the purified hearts of the good and the true, who wish to serve their generation in the selfless spirit of those Great Souls who from time immemorial have worked for the uplift of humanity and the betterment of the world.

With prayer for the good of the Empire and the long life of Their Majesties who have evinced the personal sympathy and affection for their subjects in a truly Royal manner.

I beg to remain,

Sir,

Your most obedient servant  
in the Cause of the mission,

LALITÂLAYA, MADRAS, }  
December 1911. }

C. V. SWAMINATHAIYAR,

*For the Honorary Secretary to the  
Ananda Mission.*

#### THE TRUTH BEHIND THE CORONATION DURBAR.

"Life is real, Life is earnest;  
And the grave is not its goal."

It was a splendid service which the Bishop of Madras rendered to the cause of truth and the coming of the Kingdom of God, in the impressive sermon, which he preached to the world from the Coronation Durbar Camp on Sunday last (10th Dec.). The Truth behind the Coronation Durbar is that "the Kingdom of the World is become the Kingdom of Our Lord and of His Christ." The Lord Bishop said that he spoke only as the representative of the Christian Community in India, but every community and every religion will admit the Truth behind the Coronation Durbar in the text which he took up for his sermon. Only they will not consent to limit the full spiritual meaning of the expressions used by any narrow interpretation of sect or creed. "The vast responsibility of Empire" rests not on the shoulders of the King alone, but on all who are subjects and citizens of the State and so form the body-politic of the Empire of

which the King is the symbolical head as the Divine Representative of Godly Power on earth.

"Among men I am the King," said the Lord Krishna to Arjuna, and the accepted ideal of Kingship as propounded by our *Dharmasastras* is the same as the Lord Bishop of Madras so well and happily expressed in the beautiful sermon which he preached from his place in the Coronation Durbar Camp. "Rajah" means one who pleases all entrusted to his care.

"The history of the world is the gradual fulfilment, even through the working of human passions and ambitions, of God's Eternal Will. Whatever is out of harmony with that Will comes to nought. Whatever opposes it is swept away." "The Kingdom of the World" must ~~ever remain~~ "the Kingdom of the Lord" and of His Son, the anointed of the Lord and the Saviour of men. I use Christ in the fullest significance of the word as "the Son of God and the Saviour of men" = *the Kṛishṇa Guru*—"the Son and Saviour" with whom every Hindu is only too familiar.

The Bishop of Madras has lifted on high the Holy Flag of Truth, and may all true sons of Bharatavarsha and the Empire stand by it and fight for Truth—for Truth is a principle that must triumph in the end. Let us, by all means, sweep away the narrow traditions and unspiritual, (unchristian) feeling that make the Brotherhood of Man impossible. I trust everyone will bear in mind the exhortation of the noble-minded Bishop who expressed the need of the hour as "a sincere effort on the part of individual men and women to look fairly at the facts of life in the spirit of Christ (which is the Spirit of Truth and of Self-Sacrifice) and to apply to their relations with all classes and all races the principle of Brotherhood." All India and "the better mind of India" which is keeping 'the Altar-Fire of Consciousness' (*Chidāgnihunda*) alive by sacrificing their own individual selves therein, say 'Amen!' to this.

As one who has been working now for eleven years uninterruptedly in the cause of truth, ever trying to keep "the Highest Ideal" before man, it gives me great pleasure to bear willing testimony to the truth of the Bishop's statement, that in spite of the frailties and failings of the majority of Englishmen such as we ordinarily meet with in India, there are good souls and true who are working with a true heart, realising their responsibility to the World and the Empire.

The 'Ideal Englishman' in India not only stands for efficiency, for duty and for justice but, he also stands still more definitely for Brotherhood and Love, though his lower passions and ambitions make him forget the highest ideal in the struggle to be ever a victor in the battle of life. I did come across the ideal Englishman some 11 years ago and I can speak of him

only in the spirit in which he shone before the Holy Mystery of the Lord when he thirsted for a moment to know its meaning. On that momentous occasion was conceived the Mission of the Empire and the World which the Lord Bishop so impressively put before the August Congregation to whom he preached his thrilling sermon.\*

After putting before the imperial congregation "the Final Goal" as "the Fatherhood of God and the Brotherhood of Man," the holy man inspired of God for the great occasion spoke, in words that must ring into the ears of all good men and true unto eternity, as follows:—

"The permanent value of any Empire or any social institution must depend upon its power of bringing near the Kingdom of God by making real and effective in the world the ideal of Brotherhood" that is to say, of "Christly Love"—*Paramkarunai* which feeds on and grows perfect by "Neighbourly Love" or *Jeeva karuniam*.

"Here then lies the work of our Empire in the coming years, and let us not forget that *the achievement of this great end does not lie merely with statesmen and politicians*, but FAR MORE WITH THE ORDINARY PEOPLE IN THE ORDINARY ROUTINE OF DAILY LIFE."

The italics and small capitals are mine; and I emphasise it most because that is a truth which has impressed itself strongly on me and possessed my heart and soul these many years. Call it accident or what you will, I see the Guiding Hand of Providence in the incident which brought me a note from the Editor of a leading Almanac and Directory for revised and "up to date" information concerning the work to which I have dedicated my heart and soul just 11 years ago, giving it the universal name of "ANANDA MISSION" whose origin and aim as I just copied it for the Editor of the Directory I give below without mutilation or alteration. The ANANDA MISSION which aims at realising "the permanent value of any Empire or any social institution" as beautifully propounded by the Lord Bishop of Madras, was first conceived at Chidambaram after the *Arudradarisanam* of 1901, on the motion of an eminent Englishman who thirsted for a moment to know the truth of the Holy Mystery '*Chidāmbara Rahasyam*' and called into existence by the Grace of the Almighty at the instance of a true Englishman thirsting to know "the Truth as it presents itself now" to a seeker who seeks it "without reference to this or that more or less imaginary divine system." Planned on Christmas Eve 1902, and founded on Thursday week of the New Year 1903, having for its aim, "the propagation of

\*The Madras Mail in its issue of 16th December published only so far, while the whole appeared unabridged in the Madras Standard of 15th December and the Indian Patriot of 18th idem

Truth and Knowledge as the Way to Health, Happiness and Life, through Self-Help, Self-Control and Self Culture." "Our theism is the purification of the Human mind" and our motto is "Hitch your wagon to a star" We allow the fullest freedom of thought and action to all, demanding of them only consistency in thought, word and deed. Our methods of work are indicated by the Vedic injunctions we have adopted viz., "*Satyan: Vada*"—"Speak the Truth"; and "*Dharmam Chara*;" "Do thy duty i.e., Obey the Moral Law of thy Being." Our Guardian Spirit is *Ananda Natesa*—"the Holy Ghost," and our leader and guide is *Atka: dananda Satguru*: to whom we bow in salutation and absolute obedience.

It was under the guidance of this Spirit that I suggested the name of Georgetown as a substitute for that odious name "Black Town" and did many other things which have met with Royal Approval. "Recognition" I did not seek and do not want except the approval of one's own consciousness which I have since received in abundance though men may praise and blame one another according to the mood they find themselves in.

It does one's heart good to affirm and reaffirm "the Truth behind the Coronation Durbar" when it is brought home to men's minds in the most prominent and at the same time the most impressive and holy way on a solemn and sacred occasion like the solemn Church-Service in "the Coronation Durbar Camp," on a day which is devoted wholly and entirely to the Service of God. Let us all—King or subjects—realise "the Final Goal" which is the Unity of God and Comity of Nations.

For what does the Brotherhood of Man amount to in the end but the comity of nations, just as the brotherhood of man indicates the comity of class and creed in the Constitution of a State? "Nothing less than the Love and Self-Sacrifice of Christ will avail for the great work of Empire which God has entrusted to us (Indians and Englishmen alike) *to-day*"—the great Coronation Durbar Day—when India claims its Sovereign Emperor true as the man entrusted to keep the Ancient Ideal of Kingship unsullied and hand it down from generation to generation, "by making it real and effective in the world," i.e., in every day life, the ideal of Kingship which has been so solemnly preached in the name of God and heard with reverence on the Sabbath pre-eding this, the Great Coronation Durbar Day.—*Ann: Tat Sat.*

C. V. S.

## SAIVA SIDDHANTA CONFERENCE AT MADRAS.

### The Address of Welcome to the President.

M. R. RY, J. M. NALLASWAMY PILLAI AVARGAL, B. A., B. L.

*District Muns'ff, Guntur,*

SIR,

In the name of the Standing Committee of the Śaiva-Siddhānta-Mahā-Samāja we beg to welcome you to our midst as the President of its Sixth Annual Session which opens its proceedings here to-day. It was originally resolved, as you yourself, Sir, are aware, that Mr. T. Ponnambalam Pillai, M.R.A.S. (Ceylon), Retired Excise-Commissioner of Travancore, should preside over our present Session, and that gentleman, though he gave us definite hopes that he would accede to our request, was prevented at the last moment from keeping his word by a fit of grave indisposition. When it therefore came to the question of finding a new President for this Session, almost at the eleventh hour, we had little time before us for fresh negotiations, we could only cast about, and come to the conclusion that we had a right to count upon your good-will, and compel you, if necessary, to take up the vacant Presidentship. And we are under no small obligations to you, Sir, when we tell you that your ready acceptance of the offer that we made to you has, at a very critical time of our work, eased our anxieties and cheered up our spirits. The thanks of our Samaja are hereby tendered to you for the unassuming and sympathetic manner in which you heeded to our request, an act which has rendered our present Session an actuality and a success. When we approached you with our offer of Presidentship over the current Session, we were fully mindful of the circumstance that you had once, on a previous occasion, worthily presided over this Samāja, that is to say, over its third annual gathering at Negapatam. It was this circumstance that emboldened



us in the first instance to approach you with a feeling of confidence, and we are glad to say that our confidence has proved on all hands thoroughly legitimate. Though we regret not a little the enforced absence of Mr. T. Ponnambalam Pillai from the present Session, your presence has in a large measure mitigated our sorrow, added to the fact that there is also something peculiarly appropriate in *your* Presidency. For, this Samāja is the only Indian Association that has for its object the promulgation of the Śaiva Siddhānta Philosophy, or as it is otherwise termed, the Āgamānta. And you again, Sir, are the only gentleman that has so unflinchingly thrown yourself into the Āgamāntic propaganda for the last twenty years, risking your leisure and purse to an unparalleled extent, and your writings so far have not a little been instrumental in opening the eyes of many in India and elsewhere to the great truths enshrined in the Śaiva-darśana. Hence we think it is by a Providence that you have come to preside over our present Session, and we shall only pray that the great God may give you more and more zeal, devotion and strength, to ever remain His beloved Apostle for the resuscitation of the Religion of the Divyāgamas.

We beg to remain, Sir,  
ever Yours for truth and love,  
V. V. RAMANA SASTRI,  
I. ADIMULA MUDALIAR,  
*Secretaries.*

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#### A TRIBUTE.

Now 'tis our glorious *Souvan* King  
Noble and gracious in everything  
Has really and successfully won  
The heart and love of everyone  
By his concessions sympathetic  
Which is of great future prophetic  
To our ancient spiritual land  
And the justice-loving England.

"J. N."

## THE "AGAMIC BUREAU" NOTES.

### The Sixth Saiva Siddhanta Conference.

On the 27th morning at 7 A. M. all the delegates and lecturers went to the Śri Subramāṇyasvāmi Temple in Choolai and pūja was performed there.

Precisely at 11 O'clock the Conference began its sittings in the Victoria Public Hall. Śrīmān J. M. Nallasvāmi Pillai B. A., B. L., Vice-President of the Samāja was proposed to the Chair as Sriman T. Ponnambalam Pillai M.R.A.S., was prevented from coming here owing to illness. A chorus of young girls chanted the sacred Tevāram for about half an hour and its effect could only be felt and cannot be described. It sent a thrill through everyone present and we can safely assert that everyone was enveloped in purity of thought, word and deed.

Then Dr. V. V. Ramaṇa Śāstrin Ph. D., the General Secretary &c., on behalf of our host Srimān C. Ratnavelu Chettiyar, Dubash Messrs. Best & Co., and Vice President of the Samāja welcomed the President, delegates, lecturers and all. He presented the Secretaries' welcome address to the President which is printed on page 279 of this Number. The Report was also read, which contained in full many items of work the Samāja had done in the past eleven months.

The President Śrīmān Nallasvāmi Pillai began by first moving a proposition, welcoming our Gracious Imperial Majesties and thanking them for their sympathetic boons conferred on us. This is the reply received from the Private Secretary to the message sent by the president: "I thank you for your kind message." The presidential address was characterised by eloquence, sound reasoning, erudition, tolerance, brotherly love to all. It lasted for more than an hour. The programme was carried through with slight changes all the three days on which the Conference met. One prominent feature of this

year's Conference was that there were many young lecturers who held advanced views suited to the modern days and who were quite religious and practical in their lectures. The second day and the third day were specially marked by the astounding learned lectures of Srimati Āndāmmāl and Achalāmbikaiammāl.

The Hall was crowded to the brim all the three days. We only regret that we were not able to get a bigger hall. Special accommodation was provided for ladies. The ladies were very numerous on the second and the third day. A full report of the Conference will be published in the next Number of our Journal. We give below the resolutions passed by the general Committee of the Samāja on the 29th and 30th morning:—

*Resolutions passed by the Standing Committee on 28th Dec. 1911.*

1. Resolved that the rules as amended be passed.
2. The following gentlemen be elected as office bearers.  
 Śrīmān J. M. Nallasvāmi Pillai Avl. B.A., B.L.,—*President*.  
 „ S. Ratnavelu Chettiyar Avargal } *Vice Presidents*.  
 „ Nathamuni Mudaliyār Avargal }  
 „ I. Adimula Mudaliyār—*Treasurer*.  
 „ S. Sachidanandam Pillai, B. A.—*Secretary*.

**Directors:**—Messrs. S. Ganapathi Pillai, S. Pāvanna Mudaliyār, V. Sivajñāna Desikar, M. A. Chendrasekaram Pillai, S. Sivagurunātha Chettiyār, P. Kalyānasundra Mudaliyār, C. Ekāmbara Mudaliyār, P. Appāvu Chettiyār, T. V. Kalyānasundara Mudaliyār, W. T. Govindarāja Mudaliyār, R. Shanmuga Mudaliyār, T. Muttusvāmi Konar, H. K. Virabasavayya B. A., B. L., Kalyanasundara Battar, Veluswami Tevar, M. Svaminatha Pillai, T. A. Rāmanādhām Chettiyār, Tyagaraja Jñāniyār, M. A. Somasundara Mudaliyar, Tirunāvukkarasu Mudaliyar, K. Nagalinga Mudaliyar, Swami Vedachellam, K. A. Ponnusvami Mudaliyar and Gurubasappa Kudlappa Lambi Chimalgi

3. Resolved that the next Conference be held at Vellore.
4. Resolved that the account as read be passed.
5. Resolved that a deputation be sent to Heads of Maths, Princes, Zemindars and the Nobility &c., to secure their help and cooperation.

6. Resolved that an address be sent to our retiring President Mr. Puttanna Chettiyar Avergal congratulating him on his getting the titles conferred on him by H. H. The Mahā Rāja of Mysore and our King-Emperor.

7. Resolved that this meeting tenders its heartfelt thanks to the office-bearers of last year.

*Resolutions passed by the Standing Committee on 30th Dec. 1911.*

1. Resolved that a Tamil Monthly Magazine be conducted by the Samāja from 1st January under the (title) 'Siddhantam'.

2. That each member be entitled to receive a copy free and for non-members a subscription of Re. 1-8-0 be charged.

3. That the subscription be realized by V. P. P.

4. That the Journal be started with 4 forms.

5. That the Samāja be registered under the Indian Company's Act.

6. That the funds be invested in the Madras Central Bank.

7. That the funds be drawn under the signatures of both the Treasurer and the Secretary.

8. That all subscriptions and collections be sent to the Bank directly.

9. That all the printing-work be entrusted to the Meykandān Press.

10. That Svāmi Vedāchalam be continued as the paid-lecturer on the old terms and be given an assistant on a pay of Rs. 5.

11. That honorary lecturers be also appointed and the bills for their travelling allowances be paid, not exceeding Rs. 20 a month and they be requested to enlist members and collect subscriptions.

12. That Messrs. Muthiah Pillai and Kalyanasundara Mudaliyar be requested to accept the office of Hony. Lecturers with their travelling allowances paid and the offer of Mr. P. S. Tyagarāja Jñāniār of Tiruvarur and Virudai Sivajñāna Yogigal to work as Honorary Lecturers even without travelling allowance be accepted, with thanks.

*Our co-worker in Mannar writes as follows :—*

I could not have prepared a paper this time, owing to various reasons. First pressure of work in the office and want of leisure after the office-work. Secondly what little time I was able to spare was devoted to the cause of our noble Religion. As a few young men were desirous of studying our Religion, they formed themselves into a class and asked me to assist them. As I was myself anxiously watching the growth of this desire, I had no hesitation in assuming the robe of a Teacher; although I know my failings, I believe that every man can be a Teacher and a student at the same time. I took up the responsibility but on the opening day, being impelled from a Power within to speak some plain words, I told my friends that to seriously take up the study of our Śāstras, one must at least receive Samaya Diksha although the Śāstras like the திருவருட்பயன் which we were going to commence, were to be handled by those who received the Nirvāna Diksha. I appealed to them to save me from the sin of expounding the mysteries of these Jñānasāstras to the *uninitiated*, who are *not saivites* in truth and impressed upon them the importance of taking the vow of கொல்லாமை and புலாவ்மறுத்தல் as a preliminary to being initiated. Those good souls were not appealed to in vain. They welcomed the suggestion and now you can find about 30 souls who are *true saivites*—vegetarians who love received Diksha.

The Lord Tiruketesvara திருக்கேதீஸ்வரன், who is close to us has quickened their spirits; Śrī Nāgalinga Svāmigal who came here soon after the starting of the class, made fiery speeches; and Śrī Chellaiya Gurukkal who was specially called from Jaffna to initiate these Baktas, was himself a great Bhakta and quickened their hearts still further. He left great impress upon their minds and hearts and now you find a solid body of Baktas, gathering together on Fridays to study திருவருட்பயன், on Saturdays and Sundays for Bhajana and lecture. The class on the Fridays is a *closed* class, i.e., a class specially for the initiated; others have been asked to attend on other days. The வெள்ளம் uttered by these devout souls will drown the noise of the wind around and pierce the hearts of the unenlightened and shake the foundations of Christian Mannar. I have great hopes of them and



they, of me. May it please the Grace of God to shine in and around us so that the Standard of the Noble Saiva religion may be established here and all around in the lands adjoining Tiruketesvaran and even further afield !

My great work of Love has commenced and I know not where it will end. It is for திருவருள் to guide and lead me to the Blessed Goal. *I will be led*, that is all I know.

You will now see how my time has been spent ; I am however sorry that I did not contribute my mite to the Great work of the Saiva Siddhanta Maha Samaja. I have however this satisfaction that the time was most usefully spent in quickening many a soul to the realisation of True Saivism. May the Grace of God continue this work of regeneration !

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#### THE COMING SEMICENTENNIAL OF SVAMI VIVEKANANDA'S BIRTHDAY

The wheel of time will have rolled on full fifty years into eternity, on the 11th of January 1912, since it ushered into mortal life the soul of the great teacher of humanity of the modern era, known to the world as the Svāmi Vivekananda. Meteoric though his splendid achievements were—for the Svāmi gave up his body in Samadhi when only 39 years old—he has left an undying name in the annals of our religion. Before our eyes, he stood as the Prophet of Modern India and the India that is to be—not of the India strutting about in the finery of the alien, ephemeral, materialistic ideals and civilisation, but of the very soul of her who stands in her glory as the Mother of religion, “the old Mother of all that is noble, or moral, or spiritual.” It is a happy sign of the times that the message of India he bore to her children and to the West is gaining ground every day, as it has awakened the national religious consciousness at home, and moulded the thought-currents of the West into new channels. Every Indian is proud of him for his raising the Motherland in the estimation of the Western world, and every Westerner who came in contact with his blessed personality or with his teachings of our sublime philosophy through his published works, owes a debt of gratitude to him which nothing can repay.

It is now ten years since Svāmiji left the world, as suddenly and unexpectedly as he had appeared ten years previously before its dazzled gaze, at the great assembly of the Parliament of Religions. India felt the loss of her glorious son as a national calamity, and gave vent to her mourning with unparalleled outbursts of grief and devotion. But what have we done to perpetuate the name of "The Patriot-Saint of modern India" in a fitting memorial? The Ramakrishna Mission sought to do this on the banks of the Ganges, in the grounds of its Headquarters at the Belur Math in Howrah district, by raising a Temple which would hold under its roof, besides the mortal remains of the Master, a Vedic school, a library of philosophical and religious literature of the East and the West, and a hall of assembly for discussions of such subjects. In response to the informal letters issued to Indian friends and admirers and to the Vedānta Societies of the West, a sum was collected which was hardly sufficient even for constructing the embankment and the plinth of the main building their finish, and only a bare low-roofed room stands as a covering to the altar which marks the place of cremation, his remains being temporarily placed in the chapel of the Math. Thus this unfinished structure, instead of being what it was intended for, stands as a memorial of the shame and impotence of India's sons! Does it not behove us to bestir ourselves at once to wipe out this mark of disgrace from our forehead and to show that India, even in the present day, *can* honour its departed prophets?

We lay before our readers for their approval the most practical suggestion that presents itself to us for the accomplishment of this object, which, according to the present estimate, would further cost about 30,000 Rupees. Let every individual who feels himself indebted in any way, whether directly or indirectly, to Svāmiji and his cause, take a religious vow that he will set apart on the 50th year of Svāmiji's birth, one-fiftieth of his sole earnings every month and send it as a *Guru-Dakshinā* (offering to the Guru), to the undersigned, or to Svāmi Virajananda, President, Advaita Ashrama, Mayavati, either monthly or at the expiry of the year 1912, according as it suits his convenience. Let the same be also done by all the

publishing centres of the Mission, the Vedanta Societies, and the Vivekanda Societies in all parts of the world, which conduct any money-business in the name of Svāmiji, whether corporated or not with the Mission. The proposition should also hold good with the money collected by each of the above centres for the commemoration of the next birthday of Svāmiji by them. By this simple step, which will in no way entail a heavy tax on anyone's resources, we are sure that the dome of the Memorial Temple will raise its head high into the sky, on the sacred banks of the Ganges,—an emblem of India's patriotism and religious consciousness,—the last one the celestial River flows by, on her way to meet the ocean. Whose heart will not leap at the idea that one year's little sacrifice on his part will make it possible to accomplish this thing, which will stand as a glory to the nation and its posterity?

We shall be glad to know if the above proposal meets with the approval of our readers and the general public, and if they are ready to enter the lists of those who desire to take the above vow. The Prabuddha Bharata Office heartily joins these Vratīs (observers of the vow) and will keep a list of them open for the year with an account of the remittances submitted by each, and at the expiry of the term will publish their names and amount of their contributions, thus enabling them to know the result of their laudable efforts in behalf of the Svāmiji's Memorial.

With infinite faith in the practical co-operation of our brothers and sisters all over the world in this great cause.

Ever yours in the Lord,

SVAMI BRAHMANANDA

President, The Ramakrishna Mission,  
The Ramakrishna Math, Belur P. O.; Howrah Dt.

— — —

*The late Sriman P. Pandithuraisvami Tevar Avargal.*

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With the profoundest sorrow we record the untimely and sudden death of Sriman P. Pandithuraisvami Tevar Avargal, Zemindar of Palavanatham on the 2nd of this month. Throughout the Tamilagam, he was the supreme star that radiated the sweetness and the richness of our Tamil. He founded the Madura Tamil Sangam. There were three similar Sangams in the Tamil land of yore in a place called Madura. Whether that place was the same as the present Madura is not certain. These sangams were established with the same objects and purposes for which the French Academies were established; and for the establishment of such institutions in England Mathew Arnold wrote so vehemently. More about these academies in a separate article later on. This present Sangam has been publishing many books which were with difficulty recovered from Cadjan leaves. We cannot say much about this Sangam's work now. In a later issue we shall give full description of its work.

Suffice it to say that he devoted his life and purse to this Sangam. There was not a single religious or Tamil institution which did not get its life and inspiration from this great man. Himself a profound scholar, gifted with a charming personality and melodious voice, he was very generous in his gifts. In his case it could be truly said that his left hand did not know what his right did. There are many families that are shedding grateful tears in memory of this man with whose help they rose to prosperity. Above all the whole Tamilagam too is shedding silent tears for her noble, talented and faithful son. We hope that all Tamils will join with us in our opinion that a grateful memorial should be raised in his name. May his spirit rest in Sivam!

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SRI-PARVATAM.

*Taken from "Studies in Saiva-Siddhanta".*

THE  
LIGHT OF TRUTH  
OR THE  
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

VOL. XII. MADRAS, JANUARY, 1912. No. 7.

PURA-NĀNĪRU.

(Continued from page 251 of No. 6 Vol. XII.)

சோழன் கரிகாற் பெருவளத்தானைக் கருங்குழலாதனர் பாடியது.

களிறு கடை இயதாட்  
கழலுரீஇய திருந்தடிக்  
கணைபொருது கவிவண்கையாற்  
கண்ணொளிர் வளமுண் கவிஞ்சாபத்து  
மாமறுத்த மலர்மார்பிற்  
ரோல்பெயரிய வெறுழ்முன்பி  
னெல்லையு மிரவு மெண்ணாய் பகைவ  
ளர்க்கு விளக்கத் தழுவினிக் கம்பலைக்  
கொள்ளை மேவலை யாகவி னல்ல  
வில்லவா குபவா வியதேற் வளவ  
தண்புனல் பார்த பூசன் மண்மறுத்து  
மீனிற் செறுக்கும் யாணர்ப்  
பயன்றிகழ் வைப்பிற்பிற ரகன்றலை நாடே.

(i)

*To Karikāl Peru Vaṭattān, the Cōḷan,<sup>1</sup> by Karuṇ-Kuḷal Ādanār.<sup>2</sup>*

With foot that urges on the elephant,—with leg that wears  
the hero's badge,—with hand that directs the arrow, and also  
dispenses gracious gifts,—with the bow that to the eye is resplend-  
ant with bright beauty,—with the flower-garlanded breast which

<sup>1</sup> See 65, 66, 224.

<sup>2</sup> The same bard sang the same hero's dirge. See 2241.

desiring the good goddess rejects all others,—riding forth in mighty strength on thy war-elephant,—night and day being both alike to thee,—thou dost delight in the din of destruction, the light of burning cities, and the wailings of the ruined and in their spoils. Therefore, O Valavan to whom belongs the well-built chariot! to the people of the land against whom thou makest war all good things shall become evil, and where there was prosperity there shall desolation reign! \*

சேரமான் கடுங்கோவாழியாதனைக் கபிலர் பாடியது.

வைபல் காவலர் வழிமொழிந் தொழுகப்  
பேரகம் வேண்டிப் பொதுச்சொற் பொழுது  
திடஞ்சிறி தென்னு முக்கந் துரப்ப  
வொடுங்கா வுள்ளத் தோம்பா னீசைக்  
கடந்தநி தானைச் சேர லாதனை  
பாங்கன மொத்தியோ னிங்குசெலன் மண்டிலம்  
பொழுதென வரைதி புறக்கொழித் திறத்தி  
மாறி வருதி மலைமறைந் தொளித்தி  
பகவிரு விசும்பி னுணும்  
பகல்விளங் குதியாற் பல்கதிர் விரித்தே. (8)

*To Ceraṁān-Kaḍuṅkovūḷiyādan by Kābilar.*

O Sun whose march is so majestic, how canst Thou be compared to Ceralāthan who goes forth hailed by the acclamations of rulers of the Earth, who desirous of enjoyment endures not equality, who regards his own land as too narrow for him, animated by lofty ambition, whose soul knows no remissness whose generosity knows no limit and whose armies go forth to conquer?

Thou art limited as to time, thou art compelled to make retreats, thou comest and goest, thou hidest thyself behind the hills, thou art seen in the wide firmament of heaven, scattering far and wide thy beams of light only in the daytime.

\* This poem is peculiarly involved, but most vividly picturesque. Compare 4 and 98.

பாண்டியன் பல்யாகசாலையுமுதுகுடுமிப் பெருவழுதியை  
கெட்டிமையார் பாடியது.

ஆவு மானியற் பார்ப்பன மாக்களும்  
பெண்டிரும் பிணியுடை யீரும் பேணித்  
தென்புல வாழ்நர்க் கருங்கட னிறுக்கும்  
பொன்போற் புதல்வர்ப் பெரு அ தீரு  
மெம்மம்பு கடிவிடுது தும்மாண் சேர்மினென  
வறத்தாறு துவலும் பூட்கை மறத்திற்  
கொல்களிற்று மீயிசைக் கொடிவிசம்பு நிழற்று  
மெங்கோ வாழிய குடுமி தங்கோச்  
செந்நீர்ப் பசும்பொன் வயிரியர்க் கீத்த  
முந்நீர் விழவி னெடியோ  
என்னீர்ப் பஃறுளி மணலினும் பலவே.

(9)

*To Pāṇḍiyan Palyūga-sālai Mutu-Kuḍumi Peruvaḷudi  
by Neṭṭimaiyār.*

May our king, KUDUMI, prosper, who thus utters the virtuous words of warning,<sup>1</sup> while in warlike bravery he goes forth on his death-dealing elephant, with banners displayed that overshadow the sky:

"Ye cows;<sup>2</sup> ye Brāhmans of like sanctity; ye women; ye who are suffering from disease; ye who have not obtained sons of priceless value, whose sacred duty it is to care for those who dwell in the Southern regions, performing on their behalf the prescribed rites;—We are going to shoot out our swift arrows,—therefore hasten ye to your sheltering fortresses!"

<sup>1</sup> This, and many other songs in the *Puranānūru*, can only be understood by a reference to the *Puga-poruḷ Venbū-Mālai*; and I would refer the reader to my article (VIII) in the *Journal of the Royal Asiatic Society*, April, 1899. In this song, the king KUDUMI is about to commence a cattle-raid, and he advances with his forces to surprise the owners of the castle. Before these have time to muster he utters the words of warning. When the warriors have assembled for defence the fight will begin; meanwhile he is anxious that there should be no unnecessary bloodshed, either of cattle or of non-combatants. The bard commemorates king KUDUMI'S virtuous observance of the rules of warfare.

<sup>2</sup> It is amusing that he addresses the cows, whom he already regards as his own, and would protect them, not only because cows are sacred, but because he wants to drive them safe home after the fight.

May he prosperous reign, I pray, for as many years as there are grains of sand in the *Pal-tuṭi*\* river, whose beauteous stream was caused to flow by that *Mighty-One*, who gave pure gold, righteously acquired, to the Minstrels that sought his presence; and who established the feast in honour of the Lord\* of the Ocean's triple waters!

[\* The *Pal-tuṭi* river, :—This means the 'river of many drops.' There are many wild stories about the 'Mighty-King' whose name was *Vedimbalemba-Ningān*; we shall return to these hereafter.

\* This is Varuṇa. There seems some connection with the stories of the *Cilappathigāram* and *Maṇi-Mēkhalai*.]

#### THE RED LOTUS.

1. Lotus, tender flower  
Of the crystal wave,  
'Whence thy magic power,  
Say, for thou dost save  
Anon from chilling thoughts dark Sorrow's wretched slave,
2. Young when Phoebus rises  
Through the misty veil,  
Under his flaming kisses  
Thou dost blush and smile,  
Like an approving queen with passion trembling frail.
3. Yet how coy and distant  
To the languid moon,  
Whose bloodless beams extend  
To embrace thee soon  
But thwarted by thy shrunken frown do pining swoon!
4. On the green and diamond  
Paving soft thy floor,  
Dance thou spirit Jocund,  
Laughing evermore,  
Dance, dance and laugh, for pain did never reach thy shore.
5. Like a naiad lovely  
♦ With her sister nymphs,  
All the day full gaily  
To celestial hymns,  
Still dancing stately measur-    'nwcaried in her limbs!



6. As thy breath delicious  
Overflows the air,  
Heavenward-rising wishes  
Free from guilt or care,  
Inspire the soul till it sparkles as thy waters clear.

7. Sweet as is thy fragrance,  
Holy, deep, serene,  
Never sensuous joyance,  
Wild and gross and keen  
Thy pious petals breathe ; for godly is thy mien.

8. Like a saintly maiden  
Clothed in purest thought,  
Whom passions never madden  
With vexations fraught,  
Thy sister white communes with Heaven that reigns the  
peace she sought ;

9. Like a chaste-eyed star  
Of the clear azure,  
Sending from afar  
Her tranquil beams and pure,  
When clouds like evil thoughts do not her orb obscure.

10. Nature's heart unfolded  
Shedding love and bliss,  
Till the world be moulded  
Into one soul of peace,  
Where tenderness doth flow, and furies never hiss.

11. Sounds of war or strife,  
Shaking souls that bloom  
On the waste of life,  
Do not yell their boom  
To mar the sacred calm that reigns within thy home.

12. Music sweet unearthly  
From thy presence rains,  
Heard by mortals hardly  
But when their spirit reigns  
In ecstasy upraised from lulled corporeal trains.

A. S.

## ŚAIVA SIDDHĀNTA—A STUDY.

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PRESIDENT, LADIES AND GENTLEMEN,

In this short discourse of mine I do not propose to enter into anything like a discussion of the principles of Śaiva Siddhānta Philosophy, with a view to show its superiority over other schools of Indian thought. I only propose to give an outline of the same ; so much as to make clear to a lay mind, what Śaivism or Śaiva Siddhāntam is, and in what relationship it stands to other schools. Although this school of Śaiva Siddhāntam is, in the words of a late eminent scholar in Tamil, the oldest and choicest of Indian philosophies ; it had so long remained in the back ground that even the term Śaivism has ceased to be understood in its true meaning. It is only very few that know who a Śaiva is, and why he is so. It is no surprise then that many of us do not know what Śaivism or Śaiva Siddhāntam is, and why it is so known. It may therefore be of advantage to begin this discourse with an examination of the definition of the terms Śaiva and Śaivism.

2. I have already said that the term Śaiva no longer denotes what it ought to. It is used to denote a very narrow section of the Vellāḷa community, who pass for hereditary vegetarians, and to which, I may say, I myself belong. At any rate it is so used in the southern part of this Presidency. A Brahmin, none the less a hereditary vegetarian, is not known as a Śaiva ; nor is any other non-Vellāḷa. Even Vellāḷas that have become Vegetarians for the past few generations, are not accepted as Śaivas. What is still worse is, that the so-called Śaiva is Śaiva, even though he does not stick up to the Vegetarian diet. Indeed, it is no longer used as a name denoting the religion which one professes, but as one denoting the sub-caste he belongs to. It is not that the Vellāḷa section alone is responsible for this degradation in use.

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\* A lecture delivered by Mr. V. P. Kāntimatinātha Pillai, B.A., during the 6th conference, (Madras), December 1911 of the Śaiva Siddhānta Mahā Samājam.—Ed. S. D.

Brahmins call this section as Śaivas and think it as demeaning to be known by the name themselves ; while the other non-Vellālas think, they are too low to be entitled to the name. Why ! all of us know that in this town of Madras, there is a street known as Śaiva Muttaiya Mudaly street. The name implies that none of the Mudaliyārs outside the division of the said Mudaliyā, can possibly be or become a Śaiva.

3. What is the cause of this restriction in use ? None of the scriptures sanction such. Śaiva Samaya Ācharyas the expounders of Śaivism in South India are four in number. Of them three are Brahmins. Śaiva Santāna Āchāryas the expounders of Śaivaite philosophy in Tamil, are also four and three of these likewise Brahmins. Can it be that these are not Śaivas ? Why ! The former are worshipped as Avatārs for propounding Śaivism and festivals in big Śiva temples are celebrated in their honour ; and the latter also are worshipped as the propounders of Śaivaite philosophy. Again Śaivism recognises 63 devotees or Nāyanmārs as they are called. Each caste from Brahmin to Paraya has its representatives among them. It must be that one and all of them are Śaivas. Nay, they are accepted as Śaiva Saints, deified and images representing them are worshipped in all Śiva temples by all castemen alike. Besides, Śaivāgamas, the Śaivaite Scriptures recognise six classes of Śaivaite, Ādi Śaiva, Mahā Śaiva, Anu Śaiva, Anantra Śaiva, Peravara Śaiva, and Antya Śaiva. The first two are among the Brahmins, the 3rd among the Kshatriyas and Vaiśyas, the 4th among the high caste Sūdras, the 5th among the inferior Sūdras and the last among the Pañchamas. It is thus plain that the term Śaiva is not to be regarded as a term denoting one's Caste. It denotes one's religion and that alone.

4. Turning then to the etymological meaning of the term Śaiva, we see that it *prima facie* means a worshipper of Śaiva, as the only True God. Worship is of different modes, at different stages of one's religious life. Although the Hindu Scriptures one and all prescribe the various observances and practices which a true Śaiva ought to adhere to. They alone inculcate the various doctrines which distinguish the Śaivaite philosophy from the rest.

Hence a Śaiva is a follower of Śivāgamas. How then the term came to mean a hereditary Vegetarian? Abstinence from animal diet, is one of the various rules prescribed by the Śivāgamas. A Śaiva is bound to obey it as well as other rules prescribed by the Āgamas. Mere vegetarian diet cannot make one a Śaiva. A hereditary vegetarian Vellala who makes a breach in any of the rules of the Āgamas or who believes in a doctrine different from that inculcated in them, is equally a non-Śaiva. Again it is not enough if one belongs to a Śaiva family. He must himself be a close follower of the Śivāgamas. The moment, he departs from them, he becomes a non-Saiva. So also a non-Saiva becomes a Saiva as soon as he becomes a follower of the Āgamas. Thus we see that all the followers of the Āgamas, are Saiva and their religion Śaivism, irrespective of their nation or caste or birth and all are entitled to become such. It is in this broad sense, our Saint, Śivajñānayogin has sung.

“செவனென்று மொழியைக்கொடிய சண்டாளன் செப்பிடில்  
அவனுடனுறைக அவனுடன் கலந்து பேசுக,  
அவனோடருகிருக் துன்னுக என்னும்உவமையில்சுருதி”!

The unrivalled Vedas declare:

“With him who recites the word Śiva, be he the worst Chapdāla, one may freely converse, reside, and mess also by his side.”

5. We shall now proceed to see what these Āgamas are. The word Āgama is interpreted in various ways. One of them is the following:—The *ā* sound in the word denotes Pāśam or Bondage, the *ga* sound denotes Soul or Jīva and the *ma* sound, the Pati or Lord. The Āgamas thus form the scriptures that treat of Pati, Paśu and Pāśa or in other words, God, Soul and Bondage. The same are known as Pāśupatams as they treat of Paśu, its bondage, Pāśa, and its lord Pati. These are of 2 classes Vaidika and Avaidika Pāśupatams. The former are consistent with the Vedas, and the latter not. Saint Tirumūlar refers to this former class of Āgamas, when he says “சேதமோடாகமம், மெய்வாம், இறைவனுல்” According to him, the Vedas and the Āgamas are both of them true, both being the word of the Lord. Śrī Nilakaṇṭhachārya expresses the same view in his commentary

on the Pāśupata Adhikaraṇa of Brahma Sūtras. He does not perceive any difference between the Vedas and the Śivāgamas. The Veda itself is Śivāgama. This truth is inculcated in the 16th Adhyāya of the Pūrvabhāgam of Kūrmapurāṇa and in the 32nd Adhyāya of Yajña Vaibhava Khaṇḍa of Sūta Samhitā. It is the other class of Āgamas known as the Avaidika Pūśupatams, that are spoken of in deprecating terms in Vāyu Samhitā and such like, and the narrow minded sectarians distort the meaning of the Vāyu Samhitā sloka and misapply it to the Sivāgamas beginning with Kamika. The Saivagamas are also attacked on the ground that they do not come under the list of eighteen Scriptures or vidhias as they are called. In fact, the Vedas and the Sivāgamas form but one Vidhia. It is of 2 parts, the general and the special. The same sentiment has been expressly said by Saint Tirumālar in his elegant verse, part of which has been above quoted.

“வேத மோடாகமம் மெய்யாமிறைவ னூல்  
ஒதுவும் போதுவுஞ்சிறப்பு மென் னுன்னுக.”

6. Where is the necessity then for 2 parts? Will not the special part of the Sivāgamas alone do? We see in our experience that our powers are altogether limited and we are gradually improving. We are not able to grasp things, all at once. We require to be instructed only by degrees. This mode of instruction is what is known in Hindu Logic as Sthūlaruntate Nyāya. Here is one who wants to see the star Arundhati. It is so minutely small as to become visible only after a steady, gradual, and continued practice. Give him the best of the descriptions and he cannot see it. Describe to him another star near the same but easily visible. Say to him that it is the self-same star he wants to see; else he will not care to see it. Once he sees it you may slowly lead him on to see another star which is nearer the true Arundhati and more visible than the former. In this way one may successfully lead him on to see the actual Arundati and to know also its peculiar features. The instruction given to us by our Lord through our Vedas and Sivāgamas is of the same mode. With the best of the descriptions therein, we are not able to know



the true God. We are first instructed to see such God in one or other of the five elements, the lowest and the most visible in the order of the 36 Tattvas. We are made to think for the time being that the deity presiding over the one or the other of them, Indra, Agni, Varuṇa or the like, is the true God. We are gradually taken to see Him in the higher Tattvas one after another and think that the deity presiding over the one or the other of them, Brahma, Viṣṇu, Rudra and so on, is the true God. The worship of each one of these deities forms a religion of its own. In the end we are instructed to see the true God Himself, in the Being that is above one and all the Tattvas. With this ends the general part. It is general, as it does not describe any one deity in particular. It on the other hand describes all the deities in general. Even when it describes the true God, it describes only His general features, so much as to enable one to distinguish Him from the lower Gods. His other features which form His peculiar ones and modes of worship peculiar to Him, are left to be described in the special part, the Sivāgamas.

7. We thus see that the special part is nothing contrary to the general one. On the other hand the latter leads on to the former. Hence the special part or the Sivāgamas is called Siddhāntam. The word Siddhāntam is of two components, Siddham, and Antam; both of which mean conclusion. The word as a whole means, the conclusion of conclusions. The religion of the Sivāgamas being such is known as Siddhāntam. All the other religions conclude in it; although among themselves one concludes in the other. Even the religion of the Upanishats, Vedāntas as they are called, concludes itself in this. It may therefore be taken to be the all-concluding religion. The other religions are but various steps, reaching to this one, one being higher than the other. An all-concluding religion is also an all-embracing one. It can never contradict any one of the other religions. On the other hand it embraces within its fold all the other religions. That this is the test of a true religion has been set forth in clear terms by Aruṇāndi Sivam in the following verse of his Sivajñānasiddhi.

“ஒது சமயங்கள் பெருநூல்கள் ஒன்றே  
 டொன் றெவ்வாமலுள் பலவுமிவற்றுள்  
 யாது சமயம் பொருள் நூல்யாதிங் கென்னில், இது  
 வாகுமதுவல்ல தெனும் பிணக்கதின்றி  
 நீதியினு னிவை யெல்லா மோரிடத்தே காணநின்றதி  
 யாதொரு சமயமது சமயம் பொருள் நூல்  
 ஆதலினுலிவை யெல்லா மருமறையாகமத் தேயடங்கியிடு  
 மவையிரண்டு மரணடிக்கீழடங்கும்.”

Many are the religions and the scriptures teaching them. No one of these agrees with the other. How then to find which of these is true? That religion is true, which not contradicting this or that one, embraces every one of them within its fold. So also the scriptures teaching the same. All the other scriptures are covered by the Vedas, and Āgamas; while they themselves are covered by no other than the Lord's Grace.

8 Of the Vedas and Sivāgamas, the whole of the Vedas corresponds to the whole of the Sivāgamas. The Vedas are four in number and each one of them is divided into 2 parts, the Karma Kāṇḍa or the ceremonial portion and the Jñānakāṇḍa or the Philosophical portion. So also are the Sivāgamas. They are 28 in number. Each one of them is divided into four parts or pādams: Charyā, Kriyā, Yoga, and Jñāna pādams. The first three correspond to the Karmakāṇḍa of the Vedas and the last one, the Jñānapāda corresponds to the Upanishat portion of the Vedas.

The Upanishat portion is otherwise known as Vedāntam, and the Jñānapāda portion of the Āgamas as Āgamāntam. The latter is Siddhāntam with regard to the former. This relationship holds also with regard to the ceremonial portions of the two treatises. In Karmakāṇḍa, the various Dharmas or modes of worship directed towards deities of an order lower than the True God, are set forth in details. They are known as Paśu Dharmas. Although the mode of worship of the true God is also in a way treated therein, the same is treated in detail only in the Āgamas; No Āgamic Dharma is directed towards any other than the Lord

**Siva.** Rituals, domestic and these relating to the temples, rituals daily and these on special occasions, and the various mental practices, as set forth in the Sivāgamas, are all directed towards the Lord Siva. All aim only at the attainment of Siva's bliss in one way or the other. This Dharma is known as Pati Dharma and in this is concluded, the other one. Hence it is that the first three pādams form the Siddhānta for the Karma Kāṇḍa of the Vedas.

9. We shall now turn to see how the Vedānta philosophy corresponds to that of the Āgamānta. The Sivāgamas have already been said to treat of Pati, Paśu and Pāśam. So do the Upanishats also. But these latter do not agree among themselves and this is the reason why one school of philosophers has adopted some only of the Upanishats and another, some others. Sri Saṅkara for instance has adopted ten only of them and class them as Dasopanishats; while Sri Rāmānuja would adopt some more. These are schools which prefer some Upanishats to the others. Unlike is the case with the Siddhānta school. This regards all the 108 Upanishats as entitled to the same weight and would reconcile them with the Jñānapādas of the Sivāgamas. Take for instance a theory relating to God as to whether He is Saguṇa (having attributes) or Nirguṇa (having no attributes). One and the same Upanishat gives varying texts about it. The sixteenth mantra of the sixth Adhyāya of Svetāśvatara Upanishat recites, "The Lord of Paśu and Pati is one having attributes." While the nineteenth mantra recites, "He has neither forms nor doings. He is quite impersonal." Āgamānta would reconcile them and conclude that He has not got the attributes of a soul. He has not got what are called "ஹேயகுணம்". But He has attributes peculiar to Him which form his "விசேஷகுணம்." Next as to the theory of the individuality of Soul, the Upanishats give conflicting texts. There are what are called Bhedaśrutis and Abhedaśrutis. Texts forming the Bhedaśrutis are found in Upanishats, Brihadāraṇya, Svetāśvatara, Muṇḍakopa and others, and the other class of Srutis is found in Chhāndogya and other Upanishats. The Āgamānta would reconcile these and say that Soul is a distinct entity from God, and they exist as not two.

Their existence is co-existence without mutual exclusion. It is this relationship between them that the Āgamānta would style as Advaita relationship. According to this school, the word Advaita does not denote the denial of the existence of any other than God, but denotes the relationship between the two distinct entities of God and Soul. Such conflicting texts are also found in Upanishats as to the theory of Māyā or Aviddai. According to some, it is an entity in itself. According to some others, it is no entity at all. This school would reconcile them and they say that it is not such an unchanging entity like God. It is capable of change. But it is at any rate an entity. Numerous more instances may be quoted. But I have perhaps taken you into details in violation of my promise at the outset. I hope you will bear with me for it. I mean by the instances quoted above that the school of Siddhānta is not one contradicting any of the various other schools that have arisen out of Upanishats ; but one that reconciles the same with the Sivāgamas, with may be said to have arisen out of them both.

10. I have shown that the school of Saiva Siddhānta is not one belonging to any particular caste. It is not Sūdra philosophy as thought of by some of the Brahmins. It is Brahmanic as well as any other. I have also shown that it is not purely Āgamaic ; but Vedic as well, and that it is not Dvaitam as thought of generally, but Advaitam in truth. Nay according to it, the truly Vedic and Advaita philosophy is this one and nothing else. It is also thought of by some that it is purely Tamilian ; as if this school were prevalent only in Tamil Country, and in Tamil language. It is no discredit to any religion that it prevails only in a particular place, or the work bearing on it exists only in a particular language. We are not to test the truth of a philosophy by the place where it prevails or by the language in which it is written. Saint Umāpati has well said, "அன்னிய நூலின்விதியு வாறோத மேலது உ முன்னேல் பழுதொன்றுளாத்து." It is not at the same time true that it prevails merely in Tamil Country. It prevails in north India though to a small extent. It has been found to prevail in Kashmir. The schools of Pratyabhijñā and

Spanda there teach practically the same doctrines as this. It is not at all true that works bearing on this school are written only in Tamil. In fact more works of the school are written in Sanskrit than in Tamil. The every Sivāgamas, which form the basis of this school, exist only in Sanskrit. The fact is, that many of the works in Sanskrit have been left uncared for, to rust and decay; while some others are lying unknown. Some 20 years ago very few thought that there is a Saiva commentary for Brahma sūtras in Sanskrit. It has now become an accomplished fact. It has since been translated into Tamil also by the famous Brahma Sri Sentinātha Iyer to whom the Saiva world is very highly indebted. The very little knowledge I possess of the philosophy of the Upanishats is due to this translation as well as translations of Upanishats appearing in the Light of Truth, the organ of our Samāja. We thus see that this school of Siddhānta is one to which the whole of India can lay claim as its ancestral one.

11. But it must be admitted that this school is at present more flourishing in this Tamil land than elsewhere. This is owing to the advent herein of the four Tamilian Saints whose hymns of Devaram and Tiruvāṣagam contain beautiful expositions of philosophical thoughts propounded by this school of philosophy. These hymns correspond to the Vedic hymns; but with this difference that the truths they inculcate are peculiarly Sivaite. Hence it is that the Saiva Siddhāntins regard them as the Tamil Vedas. The rationale of the philosophy is however not discussed therein. It is left entirely to the succeeding group of four other saints, beginning with saint Meykaṇḍān. It was this saint that raised this system to a scholastic one, by his famous work of Sivajñānabodham in Tamil. This work is composed of 12 Sūtras which comprise the whole philosophy. His disciple Saint Aruṇandi has written a Poetic Commentary on the same by his Sivajñānasiddhi. Then his disciple Saint Maṛaijñānasambandhar, then again his disciple Saint Umāpati wrote similar works. The works of these and two more constitute the fourteen Siddhānta Sāstras in Tamil. The line of disciples continued on like this, and, it is



believed, is still continuing. So that most of the Saiva mutts Saiva priests, great and small, trace their origin to Saint Meykaṇḍān and say they belong Meykaṇḍa santānam.

12. The famous mutt of Tiruvāvaḍuturai is one in the order of Meykaṇḍasantāna mutts. It is famous not merely for the vast wealth it possesses. Great men presided over the mutt and great men were members of the holy order of Tampirāns therein. Saint Sivajñāna Svāmi was one of the holy order some 200 years ago. It was he that wrote the famous prose commentary on Sivajñānabodam in Tamil, known as Drāviḍa Mahā Bāshyam. The whole work is not published yet. The commentary on the last seven sutras alone have been brought to light. I learn that this forms only a third of the whole Bāshyam. But from what has come out, We clearly see what a splendid intellectual treat the Bāshyam supplies, and what a truly great man the swami was. It is said that the mutt possesses the whole Bāshyam. It is highly regrettable then that it did not as yet strike His Holiness the present Paṇḍārasannadhi to publish the same. It should not at all be too much to expect, that if the whole Bāshyam is brought out, and translated into English and other important languages, there will come a time when the whole educated world may become the followers of this school.

13. I may perhaps be accused of aspiring too much. Indeed it should appear like that seeing the present condition of our religion. But imagine for a moment what its condition was, some 15 years ago. Few English-cultured men had any scent of it. Our able exponent of this system, I mean our respected President, has brought out his translation of Sivajñānabodam in 1895 and his Journal of 'The Light of Truth' soon after. With this may be said to begin the study of this philosophy by the English educated among us. Nay translations of many other Siddhānta works followed in quick succession and also such philosophical Journals like 'The Oriental Mystic Myna.' Besides, Saiva Siddhānta Conferences are being held at various places and lectures on subjects pertaining to the school delivered in English and Tamil. We have formed a Samāja consisting of members throughout this

Presidency. We are issuing tracts and small treatises bearing on this religion. We are also sending out touring lecturers for preaching its truth; men who are truly able exponents of our system have given up their other concerns and consented to go out as Samāja lecturers.

14. Is it then too much that I expected that time may come when our religion and philosophy may spread all through the world? Only we have to acquire a substantial fund for this Provincial Conference to enable us to realise our expectations. At present our work is confined more to our Province. As our fund grows, we should be able to extend our work gradually throughout India and elsewhere all through the world. Svāmi Vivekānanda has paved the way for propagation of our religion in America and other western countries and time will not be far off, when we will follow suit, and in our turn send our Saivaite missionaries all through there. I am perhaps detaining you, gentlemen, with expressions of my fond hopes. I shall not do so any longer. I close my paper here with my heart-felt thanks to you, Ladies and Gentlemen, for the very patient hearing you have kindly given me.

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### MARCUS AURELIUS.

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Why do unskilled and ignorant souls disturb him who has skill and knowledge?

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It is a shame for the soul to be first to give way in this life, when thy body does not give way.

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We are all working together to one end, some with knowledge and design, and others without knowing what they do.

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## THE ADVAITA PHILOSOPHY.\*

The universe or the Jagat, as we may call it in the Vedāntic parlance, has been the subject of very serious thought among the philosophers of various nations from a hoary antiquity—What is it? Whence is it? Who produced it? These are questions that engaged the keen attention of ancient philosophers; and these philosophers have bequeathed to us the result of their researches. Their researches led them to the conclusion, in the first place, that there is an Absolute, Infinite, Omnipotent Spirit that governs the universe; and this conclusion led them again to trace the relationship that exists between that Spirit and the Jagat. I will not go into the question whether any knowledge on the subject was revealed to them by that Spirit,—which I will hereafter call God—or whether such knowledge was acquired by them through their own endeavours. It is sufficient for me that they traced the relation between God and Jagat, one way or the other; but in course of time owing to the diversity of human intelligence, there seem to have been different ideas on this subject, and, as a consequence, there were ushered into the world various religions and dogmas. These different religions explain the relation between God and Jagat in different ways, and the ancient Hindu Philosophers themselves, had their own way of explaining this relation. There is, however, ample reason to believe that the philosophy of the Hindus was the earliest among the existing ones; and it is evident that in solving this great problem, they had for their guidance the Vedic revelations, which they considered eternal, in that they embodied the eternal laws of nature.

### THE SIX SCHOOLS OF INDIAN PHILOSOPHY.

It cannot, however, be said that the Hindus were all agreed in their view on this subject. They were themselves divided in

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\* A lecture delivered by Mudaliyār S. Sabaratnam before the Vivekānanda Society, Colombo, on the 2nd December 1911.—Ed. S. D.

their opinion on this great question, and their thoughts on the subject took six different channels which are now known as the Six Schools of *Shad-Darśana* of the Hindu philosophy. They are :—

1. Vedānta by Vyāsa
2. Pūrvamīmāṃsa by Jaimini.
3. Sāṅkhya by Kapila
4. Yōga by Patañjali
5. Vaiśeṣika by Kanada and
6. Nyāya by Gautama.

There is some difference in the list of these schools as given by the South Indian Savants, which, however, is not of much concern for my present purpose.

Although these schools differ from each other in a great many material points, it is the opinion of several scholars of Aryan philosophy, such as Vijñāna Bikshu and others, that all these schools are but gradatory steps to the ultimate truth. And Svāmi Vivekānanda expresses himself strongly on this point. This is what he says :—"My mission in life is to shew that the Vedāntic schools are not contradictory, that they all necessitate each other, all fulfil each other, and one, as it were, is the stepping stone to the other until the goal, the Advaita, the *Tattvamasi* is reached."

It will indeed be highly interesting to have some ideas of the theories propounded by these various schools; but I am afraid that it will be out of my province on the present occasion to enter into their teachings. I will confine my remarks to the first in the list, viz., Vedānta which is identical with the subject of my discourse this evening—the Advaita philosophy.

#### VEDĀNTA.

Vedānta literally means the end or pinnacle of Veda; and the Upanishats, of which there are not less than 108 in number, are popularly known as the Vedānta. All the six schools of Indian philosophy accept invariably the authority of the Upanishats, but they put different constructions on the meaning of these Upanishats to suit their own line of thought. Although

all the six schools were founded on the Upanishats, the school founded by Vyāsa is particularly known as *Vedānta*, and his philosophy is laid down in his immortal work called *Vedānta Sūtram* or *Vyāsa Sūtram*—the aphorisms of Vyāsa. He quotes passages from the Vedas and Upanishats and enunciates his theory which is known as *Vedānta*. This philosophy is greatly admired and appreciated by Western scholars, and it will be interesting to quote here what the German philosopher Schopenhauer says of it. He says:—

“There is no study more beneficial and elevating to mankind than the study of the Upanishats. It has been the solace of my life, it will be the solace of my death”.

And Prof. Max Muller is not less jubilant over it. He says :

“If philosophy is meant to be a preparation for a happy death, I know of no better preparation for it than the *Vedānta* philosophy. It is the most sublime of philosophies and the most comforting of religions”.

I will give another quotation from an eminent French philosopher—Victor Cousin:—

“When we read the poetical and philosophical monuments of the East—above all those of India—which are beginning to spread in Europe—we discover many a truth—and truths so profound, and which make such a contrast with the meanness of the results at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race the native land of the highest philosophy”.

Such is the estimation of the *Vedānta* philosophy by Western scholars whose opinion is entitled to great weight owing to their deep researches into Oriental literature.

I must, however, tell you that the *Vedānta Sūtras* which form the basic foundation of the *Vedānta* philosophy are themselves interpreted in different lights. There are four commentaries on these sutras—the earliest of them being by Sri Nilakanṭha Śivāchāryar who was a Śaiva Siddhānta of great eminence.



The second one is by Śrī Śaṅkarāchārya which is generally known as Māyāvāda; the third is by Śrī Rāmānuja who agrees in the main with Śrī Nilakaṇṭha, but holds that Lord Vishnu is the supreme Deity and the fourth is by Śrī Madvāchārya whose commentary is adhered to by the sect known as or *Madvas*.

So that it is quite apparent that when we speak of *Vedānta* it covers all these four lines of thought, although at present, it is to a great extent mistaken for the *Māyāvāda* of Śrī Śaṅkara—You see what Svāmi Vivekānanda says on this point. He says:—

“This is what I mean by the word ‘Vedānta’—that it covers the ground of Dualism, of qualified Monism and Advaitism in India”.

#### PURE VEDĀNTA IS SIDDHĀNTA.

And you could clearly see that *Vedānta* is not an exclusive property of the Māyāvādins, but it is claimed alike by Siddhāntins, Māyāvādins, Vaishnavites and Madvas. *Vedānta* is not at all opposed to Siddhānta, but in fact it is in itself a summary of Siddhānta. Says a Siddhānta saint:

வேதாந்தத் தெனிவாகுஞ் சித்தாந்தம்

and our Lord Tāyumanavar says:

வேதாந்த சித்தாந்த சமரச நன்னிலைபெற்ற வித்தகச் சித்  
தர் கணம்.

and the great Tirumūlar says:

வேதமொடாகம மெய்யா மிறைவனூல்  
ஓதும் பொதுவுஞ் சிறப்பு மென்றுன்னுக  
நாதனாரை யிவை நாடிவிரண்டந்தம்  
பேதமதென்பர் பெரியோர்க்கு பேதமே

and our Kumarakuru puts it beautifully:

ஓரும் வேதாந்த மென்றுச்சிறிற் பழுத்த  
ஆராவமுதினருங் கனிபிழிந்து  
சாரங்கொண்ட சைவசித்தாந்தத்  
தேனமுது.

It must be understood that the Śaiva Siddhānta is founded on the 28 Divya Āgamas which are considered in the light of special revelations of the Śaivite Creed. It is indeed a great pity that the mine of this religious literature has not yet been explored by Western Savants. It is the religious philosophy propounded by these Āgamas that is known as Siddhāntam or *Śuddhādvika Śaiva Siddhāntam* to qualify it from the philosophy of the Māyāvādins generally known as *Advaita*.

If the word *Advaita* is analyzed and scrutinized, it will be clearly seen that the philosophy known by that name is purely Siddhāntic and not in any way Māyāvādic in its import.

The Māyāvāda interpretation of this philosophy is nothing short of Pantheism, pure and simple, in that it asserts that all Jagat is God. If that be so—if everything is God—where is the necessity for the word *Advaita* to represent that philosophy? *Advaita* means *not two*; but if the whole Jagat is God, why feel diffident to call the God and Jagat one and the same—*Ekam*? The very word *Advaita* is a strong proof that the philosophy is purely Siddhāntic in form, and that the Māyāvādic interpretation is thrust on it quite inappropriately. According to the Siddhānta philosophy, the relation between God and Jagat (including the Jivas or souls) is so close and so very minutely intimate that it is not possible to separate the one from the other. That is to say, that God is the only absolute being and that all the rest are wholly dependent on Him. The dependence is in no way a partial dependence, or a dependence to any limited extent; but a dependence wholly and fully merging the one into the other. God is the life of the Jagat, and if not for this life, not a particle of this Jagat will be able to show itself. God is the only source and only support of the whole universe, and if not for this primordial basis, if not for this grand granary of the whole material and spiritual world, if not for this storehouse of all forces, if not for the strong support of this unsupported vitality, the existence of Jagat cannot be predicated, nor could that existence be ever possible. God is both in and out of the Jagat, or as it were the life and body of the Jagat,

And any form the Jagat assumes, or any movement that is observed in it is all in God—all within his sphere, and all within his sole influence. And we may say that the whole Jagat and Jivas are all comprised in the all-absorbing form or God. However close and intimate the connection between God and Jagat may be, however dependent may be the latter on the former, and however absorbing the influence of God on Jagat—still they are distinct entities and can never be called one and the same, *Ekam*.

It is this intimate union of God and Jagat, and particularly, of God and soul, that is known as *Advaita* relation. The meaning of the word *Advaita* is *not two*. *A* means *not* and *dvaita* means *two*. That is to say that the God and the souls are not two independent factors, but factors closely united to each other, the one being wholly dependent on the other, so much so, that the existence of the souls cannot be predicated separately. The Siddhānta school calls this relation இரண்டன்மை and it strongly emphasises that it should not be mistaken for இரண்டிதன்மை. There is a world of difference between the words அன்மை and இன்மை in the Tamil language, and the difference is indeed so subtle and fine that I find it very difficult to express it adequately in English. I may say roughly that the one is the negation of form and the other is the negation of existence. So that God and soul are not two objects in form, but they are two distinct real entities. The gist of Siddhānta philosophy is that soul does not exist apart from God, but that it is fully dependent on God and that the dependence is so full and complete that if you take away God, there would be no souls. This dependence cannot be taken to mean that God and souls are but one and the same.

#### SIDDHĀNTA.

According to the Siddhānta philosophy God is the essence or Vitality of souls and this is why, in certain places, the Advaita relation is compared to that between body and soul. Surely without soul, there cannot be any action to the body, and in the living state, it is not possible to separate the one

from the other. It is this relation that we have to realize for our final beatitude, and this realization is the indescribable bliss we are all expected to enjoy in Heaven. It will be preposterous on my part to attempt at any description of the liberated state, but I will touch on the main outline in which it is foreshadowed simply with the object of showing the incongruity of the Māyāvāda theory. In that state, we are expected to realize God in ourselves, to lose ourselves and to merge in the spirit of God. It is not expected that we have to realize that we are God literally. Certainly not. In that case it will be a blasphemy. We cannot for a moment conceive the idea that God as we are, we have been up to the time of liberation, subject to the myriads of worldly infirmities, imperfections and illusions. And, again, if in that liberated state we realize that we have become God, there is something that realizes that state, and we could clearly see there the existence of the soul. But, if no part of our consciousness is to enter into that region, it is no realization at all, but it would amount to the Buddhist theory of annihilation of which I shall speak something later on. So that, Gentlemen, when we test our theory of final beatitude, we could clearly see that that beatitude is the passive realization of our dependence on God by losing our I'ness and My'ness into His Sublime grandeur our existence however not being affected thereby. In the Mukti itself, we are there, in *Advaita* union. Otherwise there would be no Mukti because there is no one to enjoy it. The *Mahātmās* who attained that state, or who were about to attain that state, sang in their ecstasy that, they did not find themselves, that they saw only God, and that they were merged in his spirit. This seems to have been greatly misunderstood, while in fact they only gave expression to the non-dual relation which they were realizing. It is this relation of close union with God that the Siddhānta school inculcates under the name of *Advaita*.

## MĀYĀVĀDA.

This relation of Advaita is expounded at length in the Upanishats, but their arguments have been misconstrued by the

Mayāvādins and misinterpreted by them. Instead of following the arguments from beginning to end in the light in which they were used, they have detached certain portions of those arguments from the main line of reasoning and made use of them in support of a theory quite antagonistic to the spirit of the Upanishats; and in order to maintain their pet theory the Mayāvādins find out some plausible reasons and satisfy their own fancy.

The main contention of the Māyāvādins is that God being omnipresent there cannot be any other object but God, as in that case, it will not be possible for God to occupy the space occupied by that object. This is absurd. This question of space-occupation is only applicable to material objects that have dimensions, such as length, breadth and thickness, and not to spiritual objects like God or soul who have no dimensions of any kind. Any number of these spirits can occupy any space, and their *Vyāpti* or pervasion will not be affected thereby. It is still a greater absurdity to limit the great God to space, while in fact, He is beyond time, space and causation—*Deśa-Kāla-Nimittam*.

If again all the souls and all the the phenomena of the universe are but God Himself, we will have to attribute to Him all the inequalities, impurities and imperfections that we find there. This will be a further absurdity.

I know that when pressed to a corner by the force of such arguments, the Māyāvādins try to take shelter under the theory of illusion, by saying that these phenomena are only illusions and not realities. I will be able to shew presently that this theory of illusion is in itself an illusion; but before doing so, I must point out that if the *Jagat* is only an illusion and not a reality, the argument that everything is God must be dropped altogether, as God is surely a solid reality and not an illusion in any sense of the word. No illusion can ever be said to be a reality, and it is an idle talk to call the illusory *Jagat* as the real God.

(To be continued.)

S. S.



## The Idea of God viewed in the Light of the Hindu Philosophy.

(Concluded from page 164 of No. 4 Vol. XII.)

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To return from the digression—another erroneous supposition, more pernicious than regarding philosophy and religion as different and antagonistic is that the Hindu Religion teaches the worship of many gods and that one can even count them as “thirty-three crores” of gods. Nowhere in the Hindu sacred books, do we find one syllable sanctioning the worship of many gods in the sense that there are many gods, and that they should be appeased for fear of their displeasure. The word “*Devas*” which we meet here and there is derived from the root, “*Div*” = *to shine*, and is used in the sense of “*bright ones*”. Says Max Muller in his “*Origin and growth of Religion*”, “when the poets of the Vēda address the mountains to protect them, when they implore the rivers to give them water, they many speak of rivers and mountains as *devas*, but even then though *deva* would be more than *bright* it would as yet be very far from anything we mean by *Divine*.” And in the next paragraph he says, “If we could ask Vāśishṭha or Viśvāmitra or any of the old Āryan poets whether they really thought that the Sun, the golden ball which they saw was a man with legs and arms, with a heart and lungs, they would no doubt laugh at us and tell us that though we understood their language we did not understand their thoughts?” Such is the opinion of him who has made a life-study of the sacred books of the Hindus at their fountain heads ; and there is good reason to believe that he is right and that his opinion could be taken as final. Now, coming to the idea of God as contained in the Hindu Philosophy we find Him (1) as the *Causeless First Cause*. In the Rig-Veda it is said :

“In the beginning there was neither nought or aught  
Then there was neither sky nor atmosphere above.

What then enshrouded all this teeming universe ?  
 In the receptacle of what was it contained ?  
 Was it enveloped in the gulf profound of water ?  
 Then was there neither death nor immortality ;  
 Then was there neither day, nor night, nor light nor darkness,  
 Only the existent one breathed calmly self-contained.  
 Nought else, but He there was—nought else above, beyond.  
 Then first came darkness hid in darkness, gloom in gloom ;  
 Next all was water, all a chaos indiscrete,  
 In which the one lay void shrouded in nothingness.  
 Then turning inwards He, by self-developed force,  
 Of inner fervour and intense abstraction, grew.  
 First in His mind was formed Desire, the primal germ  
 Productive, which as the wise, profoundly searching, say  
 Is the first subtle bond, connecting Entity  
 And nullity."

The truth embodied in this hymn is explained in the Upanishats by the simile of the spider. Just as the spider draws the threads of its wonderful net out of its own body, so, the world is made not only by God, but also of God. This simile, which is given in the Upanishats to illustrate the meaning of God's being the material as well as the efficient cause of the Universe, led some of the earliest missionaries state that the God of the Hindus was a large black spider which sits in the centre of the universe and creates the world by drawing it out like threads out of its own body. "*Drink deep or taste not the Pierian Spring.*" To venture upon criticism without sound knowledge is a dangerous thing.

Here may arise the question whether God is both the material and efficient cause of the universe. This question has led to hairsplitting discussions between the Siddhāntins and the Vedāntins. But a sage would find no difference between these two schools. Svāmi Tāyumanavar sings thus :—

"வேதாந்த சித்தாந்தம் வேறென்னுர் கண்களிக்கும்  
 சாதார்த்த மோன நலமே பாரபரமே.

"Thou art, O Parāpara, the Bliss of silence, the End of *Nādam* to those who find no difference between Vedānta and Siddhānta."

That there is and *must be* a first Cause is clearly brought out in the first sūtra in Śivajñānabodham:

"அவன் அவன் அதுவெனும் அவை மூவினமையின்,  
தோற்றிய திதியே யொடுங்கி மலத்துளதாம்,  
அந்தம் ஆதி எனமனார் புலவர்."

In Mr. Nallasvāmi Pillai's lucid commentary on Śivajñānabodham, this sūtra is translated as follows:

"As the (seen) universe, spoken of as he, she, and it, undergoes three changes (origin, development and decay), this must be an entity created (by an efficient cause). This entity owing to its conjunction with *Ānava Mala* has to emanate from *Hara* to whom it returns during *samhāram*. Hence the learned say that *Hara* is the First cause."

(2) We find Him as *Immanent* both in nature and in man. The most celebrated hymn, known as Purusha-sūkta, occurring in the tenth book of the Rīg Vēda contains the following lines:—

The embodied spirit has a thousand heads  
A thousand eyes, a thousand feet, around  
On every side enveloping the Earth.  
Yet filling space no longer than a span,  
He is Himself this very universe ;  
He is whatever is, has been and shall be ;  
He is the Lord of Immortality.  
All creatures are one-fourth of Him, three-fourths  
Are that which is immortal in the sky."

This same grand idea is echoed in the Bhagavat Gītā in the following equally celebrated lines:—

"I am the self in the body of all beings. I am the beginning, the middle and the end of every thing. I am Vishṇu amongst the Ādityas and the all resplendent sun among all shining bodies."

St. Appar sings of God :

“இரு சிலனும்,த் தியாகி நீருமாகி  
 தீயமானனா யெரியுங் காற்றமாகி  
 அருகிலைய,விலக்காய் ஈயிருகி  
 ஆகாசமாய் மூர்த்தியாகிப்  
 பெருகலும் குற்றமும் பெண்ணுமாயும்  
 பிறகுருவும் தம்முருவும் தாமேயாகி  
 ஒருருகலா யின்றிநி காணையாகி  
 நிமிர்புன் சடையடிகள் நின்றவாதே.”

“As earth, Fire, water, Air and Ejaman (of sacrifices) as Moon, the Sun and Ākāś as Asṭamūrti; as goodness and evil, as male and female, Himself, the form of every form, as yesterday and today and tomorrow, my Lord with the braided hair stands supreme.”

Svāmi Tāyumānavar sings :

“அங்கில்கெனாதபடி யெங்கும் பிரகாசமாய்

\* \* \* \* \*

“Not here, not there, but resplendent—everywhere”

“பார்க்குமிட மெங்குமொரு நீக்கமற நிறைகின்ற  
 பரிபூரணந்தமே.

“O, perfect Ānanda ! who fill'st up all the space  
 One sees around etc., etc., etc.”

St. Māṇikkavāṇagar sings:

“நிலம் நீர் ஒருப்புயர் நீள்விகம்பு நிலாப்பகலோன்  
 புலனாயமைந்தனோடு எண்வகையாய்ப்புணர்ந்து நின்றான்  
 உலகெழுனத் திசைபத்தெனத் தானொருவனுமே  
 பலவாகி நின்ற வாதோ ணோக்கமாடாமோ”

“Earth, Water, Air, Fire, Sky, the Sun and Moon  
 The sentient man, these eight forms He pervades  
 The seven worlds, Ten quarters, He the one  
 And many, He stands so, let us sing.”

God is not only immanent in nature and in man, but He is at the same time transcendent. This is brought out clearly by the famous “Neti Neti” verse occurring in the Brihadāraṇyaka

Upanishat, which Prañjoti-munivar translates in the following beautiful lines:—

“பூதங்களல்ல பொறிபல்ல வேறுபுலனல்ல வுள்ளமதியின்  
பேதங்களல்லவியையன்றி நின்ற பிறிதல்லவென்று பெருநூல்  
வேதங்கிடந்து தடுமாறி வஞ்சுவெளியென்ப கூடன்மறுகிற்  
பாதங்கனோவ வனையிந்தனாதி பகர்வாரையாயுமவரே”

“The sages declare, ‘He is not the five elements, not the senses, nor sensations, nor the antahkaraṇas, nor the soul;’ He is the deceitful nothing which the Vēdas fail to discover.”

The second Sūtra in Sivajñānabodham contains in a nutshell, as it were, the relation of God to the World and to the souls—His immanence as well as transcendence. It says,

“ஆவையே தானே யாயிருவினையின்  
போக்கு வரவுபுரிய ஆணையின்  
நீக்கமின்றி நிற்குமன்றே.”

“He is one with the soul’s (Abedha). He is different from them (Bedha). He is one and different from them (Bedhābedha). He stands in samavaya union with His Jñānasakti, and causes the souls to undergo the processes of evolution (births) and return (samhāram) by including their good and bad acts (karma)”—*Mr. Nallasvāmi Piḷḷai*.

3. We find Him both as *Nirguṇa* and *Saguṇa*: *Nirguṇa* means above the three *Guṇas Sattva, Rajas, and Tamas*; *Saguṇa* means with the *Guṇas*. God as *Nirguṇa* is beyond the comprehension of man. But God as *Saguṇa* engages in the creation, preservation and dissolution of the Universe, and in that aspect, and in it alone, He is comprehensible by man. It is in this sense that the Vedāntins speak of a Higher Brahman and a Lower Brahman. But in fact there is no difference between the two. Says Max Muller in the “Vedānta Philosophy”: “with regard to the subjects taught in the Upanishats, it was the highest aim of the ancient Vedānta Philosophers to show that what we might call the exoteric Brahman was substantially the same as the esoteric, that there was in reality, and that there could be one Brahman only, not two.” And yet, it was necessary, that



there should be a qualified Brahman, for continues he: "Thus they distinguish between the qualified (saguṇa) and the unqualified (aguṇa) Brahman, and they allow a qualified Brahman for all practical purposes (vyavahāra), and more particularly for the purpose of worship (upāsana), because in a state of worship the human mind requires a qualified and objective God, a God the Father or the creator, though that Father can be a person only, a pratika or face, as the Brahmans call it, of the Divine substance, using the same simile of face, persona or person, which is well known to us from the writings of the early Fathers of the Church. Thus Brahman may be worshipped as Īśvara or Lord, as a conditioned personal God and yet be known as in His substance high above all conditions and limits inherent in personality."

The reason why the Higher Brahman becomes the Lower Brahman or Īśvara is for the sake of man who cannot realise and worship God as *Nirguṇa*. Accordingly He assumes different forms out of His supreme love to save erring humanity from the bonds of *Malam*, or corruption.

Thus, we find in the Taittiriya Upanishat,

"His head is surely Love; joy His right wing; delight His left,  
Bliss is His self, Brahman whereon He rests."

With this we can compare these famous lines,

"அன்பும் கெழு மிரண்டென்ப ரதிவிலார்  
அன்பே கெழுவ தாகுமறிந்திலார்  
அன்பே கெழுவ தாகுமறிந்தபின்  
அன்பே கெழும யமர்ந்திருந்தாரே."

"The ignorant say Love and God are different  
None know that Love and God is the same  
When they know that Love and God is the same  
They rest in God as Love."

The different forms which God as Saguṇa or Lower Brahman assumes are not material, but purely spiritual and cannot be perceived without His infinite Love, and when perceived cannot be described in words.

Sings St. Appar :

“மேம்படிந்த கண்ணாளும் தானும் கச்சி  
மயானத்தான் வார்சடையான் மாசொன்றில்லான்  
ஒப்புடைய னல்லன் ஒருவனல்லன்  
ஒருநளல்லன் ஒருவனில்லி  
யப்படியன் இவ்வுருவன் இவ்வண்ணத்தான்  
அவனருளே கண்ணாரக் காண்பதல்லால்  
இப்படியன் இவ்வுருவன் இவ்வண்ணத்தான்  
இவனிறைவ னென்றெழுதிக் காட்டொணுதே”.

“The Lord with the braided hair lives in the Kañchi burial-ground with His beautiful Umā with pencilled eye-brows. He has no sin. He is not one of the mortals and is not to be compared with any of them. He has no place and is incomparable unless we can with His grace as our eye perceive Him, His form, and nature; none can paint Him in His real form and nature.”

Sings Kāraikkāl Ammāiyār, a saint and poetess :

“அன்றும் திருவுருவம் காணாதே யாட்பட்டேன்  
இன்றும் திருவுருவம் காண்கிலேன்—என்றந்தான்  
எவ்வுருவோ தும்பிராநென்பார்கட் கென்னுரைப்பேன்  
எவ்வுருவோ நின்னுருவமேது.”

When thy slave I first became thy form I did not know,  
Thy form, even now, I have not seen,  
To those who ask me what Thy form is, what am I to say ?  
What is thy form? Which is it? None.

Sings Svāmi Tāyumānavar :

அன்பைப் பெருக்கி யெனதாருயிரைக் காக்கவந்த  
இன்பப் பெருக்கே யிரையே பராபரமே”.

O, Parāpara, my love to increase and soul redeem  
Thou hast come as my Spring of Bliss and Love supreme.

4. We find Him as *Sat-Chit-Ānanda*. Sat denotes pure Being, Chit pure Love or Arul, and Ānanda pure Bliss. Accordingly God is defined in brief as Sat-Chit-Ānanda. In the Taittiriya Upanishat there is a beautiful story which shows at once what God is and how He could be known:—Brihu went to his father

Varuṇa, and asked him, "Father, make known to me Brahma (the Supreme one)." The venerable Varuṇa replied: "That whence all beings are produced,—by which they live when born,—that towards which they tend,—and that into which they pass, do you seek that; for That is Brahma." Brihu meditated in devout contemplation, and having meditated profoundly, he recognised "Food" (matter) to be Brahma: for all beings are produced from "Food," when born they live by "Food," towards "Food" they tend, and they pass into "Food." With this he was not satisfied. So, he again went to his father, and asked him, "Father, make known to me Brahma." His father replied, "Seek Him by deep meditation." He meditated again deeply, and found "Life" to be Brahma; for all beings are produced from "Life," when born they live by "Life;" towards "Life" they tend; and into "Life" they pass. But still he was not satisfied, so, he again went to his father and asked, "Father, make known to me Brahma." "Seek Him by deep meditation", was the reply. He meditated again and found "Intellect" to be Brahma, for all beings are produced by "Intellect", when born they live by "Intellect", towards "Intellect" they tend, and they pass into "Intellect." But he was not satisfied. So, he went to his father for the fourth time and asked him, "Father, make known to me Brahma." "Seek Him by meditation", was the reply. He meditated again and found "Ānanda" (Sat-Chit-Ānanda) to be Brahma, for all things are produced from "Ānanda," when born they live by "Ānanda", they tend towards "Ānanda," they pass into "Ānanda."

Thus by long-continued, persevering and prayerful meditation Brihu was able to find God as Sat-Chit-Ānanda.

The Sat-Chit-Ānanda God possesses eight attributes.

Says St. Valluvar :

"கேளில் பொதியிற் குணமிலவே மெண்குணத்தான்  
குண வணங்காததலை."

"Before His foot 'the Eight fold Excellence' with unbent head  
Who stands like palsied sense, is to all living functions dead."

The eight attributes of God are 1. self-existence, 2. essential purity, 3. intuitive wisdom, 4. infinite intelligence, 5. essential freedom from all bonds, 6. infinite grace or love, 7. omnipotence, 8. infinite enjoyment or bliss.

It is the duty of every man to contemplate on these attributes of God so that he may grow more and more like Him till he can find Him "closer than breathing, nearer than hands and feet." O! What a joy would it be then! What a happiness! What a blessing! Passing description. Only to be known by realisation.

Says St. Tirumūlar :

"தூக்கிக் கண்டார் சிவலோகமும் தம்முளே  
தூக்கிக் கண்டார் சிவயோகமும் தம்முளே  
தூக்கிக் கண்டார் சிவபோகமும் தம்முளே  
தூக்கிக் கண்டார் நிலை சொல்வதெவ்வாதே."

"They slept and in themselves realized Siva Loka,  
They slept and in themselves realized Śiva Yoga,  
They slept and in themselves realised Śiva Bhoga,  
They slept and how can we realise their Sleep?"

Says St. Valluvar :

"இருணிங்கி யின்பம் பயக்கு  
மருணிங்கி மாசரு காட்சி யவர்க்கு "

"Darkness departs, and rapture springs to men who see  
The mystic vision pure, from all delusion free."

St. John the divine, says :

"And, I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

To realise this "luminous sleep," this "mystic vision," this "new heaven", we require the grace of God. Unless "with His grace as our eye" we see Him, we can never realise Him. May His grace therefore be upon every one of us and rest with us now and for ever more!

R. R. G.

#### Saiva Siddhanta Maha Samaja.

*The first lecturing tour for the year 1912 of Svāmi Vedāchalam :—*

Svāmi Vedāchalam, the chief lecturer of the Samāja went to Vellore on the 17th January 1912, to deliver lectures and make all necessary arrangements for holding the seventh conference of the Samāja there.

On the 21st January, a lecture on the historicity of Saint Tirujñānasambandha was delivered by him in the spacious hall of Tirunāvukkarasu Swamigal mutt. At the end of the lecture the lecturer requested the audience to attend the private meeting to be held on the 22nd to concert measures for conducting the seventh conference of the Samāja at Vellore in December, 1912.

On the 22nd evening all the interested and influential persons of the town attended the private meeting and at the request of those present the Svāmi took the chair. First it was proposed to form a local Śaiva Siddhānta Sabhā as a branch to the mother society. And the proposal was unanimously carried out. The Sabhā was accordingly formed with Mr. Nādamuni Mudaliyār, Retired Sub-assistant Inspector of Schools, as President and Messrs. Rājavelu Mudaliyār, B.A., Pleader, and Appādurai Mudaliyār, Contractor as Honorary Secretaries.

On the 25th January, another lecture was arranged under the auspices of the newly formed Siddhānta Sabhā and the Svāmi delivered his able lecture on 'Samarasa Sanmārga'. At the end of the lecture the Svāmi made a formal announcement of the newly formed Śaiva Siddhānta Sabhā and impressed on the minds of the people the necessity for their co-operation. Then the list of members forming the Local Committee for conducting the Seventh Conference of the Samāja was read by the Secretary. Mr. Nādamuni Mudaliyār was appointed as the President and Messrs. Rājavelu Mudaliyār, B.A., Pleader and Śivaśaṅkara Mudaliyār, Pleader, were appointed Joint Secretaries.

Again on the 28th January, the Svāmi delivered an inspiring lecture on 'Vegetarianism'. The audience was so much touched by the pathos and eloquence of the lecture that many swore at the spot to abstain from the animal food from that moment and stick to vegetable food all throughout their life.

The Svāmi's stay at Vellore for twelve days had been very beneficial to the people. In his private conversation with the learned and influential persons of the town, he had occasion to enlighten them on the broad, all-embracing and unsectarian religion and philosophy of Śaiva Siddhānta, and correct their prejudices against it. After knowing the truth and catholic principles of Śaiva Siddhānta, many Saivites, Vaishṇavites and others became members to the Samāja. In this way nearly a hundred persons have been enlisted as members and twenty-six of them have already paid their subscriptions.

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THE  
**LIGHT OF TRUTH**  
OR THE  
**Siddhānta Dipikā and Āgamic Review.**

*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva-Siddhānta or Āgamānta.*

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RUDRĀKSHAJĀBĀLA UPANISHAT No. 88.

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Om. Next Bhusunda addressed Kālāgni Rudra thus: 'How is the origin of the Rudrākshas, and what is the effect wearing them'?

2. Him answered the Lord Kālāgni Rudra.

3. When, for the sake of destroying the Tripura (the three cities), I closed my Eyes; from them fell drops of water in the ground and became the Rudrākshas for the benefit of all.

4. Mere uttering their name produces the effect of the gift of ten cows. The seeing and handling of them produces twice the effect of the above. Beyond this, I am unable to describe more.

5. There are the following verses on this (Question). Wherefrom comes it? What is its name? How is it to be worn by men? How many faces does it contain? What are the mantras to be chanted when wearing it?

6. (Answer) I closed my eyes for the period of a thousand divine years. From my closed eyes drops of water fell down on the earth. Then the Eye-drops have become the great Rudrāksha trees of the vegetable kingdom for the sake of blessing the devotees.

7. The wearing of it does remove the sin of the devotees committed during the day and the night. Seeing it produces one lac of virtues, and handling it, one crore. The wearing of it produces in man one hundred crores of virtues, the wearing and making japa of it produce in man one hundred millions of virtues.

8. It is said that Rudrāksha is the best which is as big in size as *Dhātri* fruit (தெலுவிக்காய்). The wise declare it to be a secondary one which has the size of a Badari fruit (இலந்தைப் பழம்). The last one is that which has the size of a Bengal gram. Thus is the order given out by me.

9. By the command of Śiva the trees have sprung up from the earth in four classes, namely, Brāhmaṇa, Kshatriya, Vaiśya and Sūdra; and each brings benefit to its own order.

10. The white one is called Brāhmaṇa bead, the red one, Kshatriya; yellowish, Vaiśya; and black one is said to be Śūdra. The Brahmanas should wear the white ones, the Kshatriya, the red, the Vaiśya the yellowish, and the Sudras the black ones.

11. The good bead is that which is well-shaped, sappy sound, well-sized and with thorns. One should reject the six kinds of the same, namely those that are made holes by worms, wounded, broken, without thorns, diseased and not well-shaped.

12. The best Rudrāksha is that which has a natural hole. That bead is a secondary one which has a hole made by the effort of man.

13. The wise should wear in his body and limbs a garland of beads that are equally shaped, sappy, sound, pleasing, and big in size, tied in a silk thread.

14. That bead is known to be the best which produces a golden line when tested in a rubbing stone; and this the worshippers of Śiva should wear.

15. One should wear a single Rudrāksha in the tuft of his hair, three hundred in the head. He should make a garland of thirty-six for his neck, of sixteen for each arm, and of twelve for each wrist. He should wear five hundred in his shoulders.

One should prepare a garland of one hundred and eight in the form of the sacred thread (yajñopavīta).

16. One should suspend from his shoulders a garland of beads consisting of two or three, five or seven rounds. He may wear the same in the head, in and around the ears, neck, arms, wrists, and across the shoulders like the sacred thread. He should wear it specially in the waist.

17. One should wear always the Rudrāksha whether he sleeps or eats.

18. The wearing of three hundred is said to be the lowest ; of five hundred ordinary, and of one thousand the best. Knowing the difference one should wear it.

19. He should wear it in the crown, chanting the mantra 'Īšana'; in the shoulders Tatpurusha'; in the neck and heart 'Aghora'. The wise should recite the mantra 'Aghora Bija', while wearing it on their wrists. One should wear a garland of fifty in the waist chanting the mantra 'Vyomavyāpi.' He should wear, in all the places of sense-organs, a garland of five or seven beads, chanting the Pañchabrahman' (Sadyojāta &c.,) and its supplementary mantra.

20. Next Bhusunda addressed the Lord Kālāgni Rudra. Tell me the different kinds of Rudrākshas, their nature, the result of wearing them, and also their different faces; and those that drive out evils and these that give the desired objects.

21. He answered: In this these are the slokas :—

22. The One-faced Rudrāksha represents the Supreme Reality. Wearing it, one, with completely controlled senses merges in the Supreme Reality.

23. The Two-faced one, O the best of sages, represents Ardhanārīśvara (the Lord with half-male and half-female form). By wearing this Ardhanārīśvara always becomes pleased with him.

24. The Three-faced one represents the three sacred fires. The fire god becomes always pleased with him who wears this.

25. The Four-faced Rudrāksha represents the four-faced Deity (Brahmā.) The four-faced god becomes ever pleased with him who wears this.

26. The Five-faced Rudrāksha represents the five Brahman (Sadyojāta to Īśāna). The five-faced Brahman removes him from the sin of killing the human beings.

27. The Six-faced Rudrāksha has Kārtikeya (Subrahmanya) as its presiding Deity. The wearing of it brings forth a great wealth and a very good health. The wise should wear it to obtain brightness of the intellect. The great men say it has also Vināyaka as its presiding Deity.

28. The Seven-faced Rudrāksha has the Sapta matrīs as its presiding deities. The wearing of it brings forth a great wealth and a very good health; and vouchsafes the wearer the personal purity and attainment of clearness of the mind.

29. The Eight-faced Rudrāksha has the Ashtamātrīs as its presiding deities. It pleases the Eight Vasus and the goddess Gangā. The wearing of it will please the above gods, who are true to their words.

30. The Nine-faced Rudrāksha has the nine Śaktīs as its presiding deities. The mere wearing of it pleases the nine Śaktīs.

31. The Ten-faced Rudrāksha has Yama as its presiding Deity. A look at it will create effectlessness of his sins. There is no doubt in this.

32. The Eleven-faced Rudrāksha has the Eleven Rudras as its presiding Deities. The great men say, the deities increase the prosperity of him who wears it always.

33. The Twelve-faced Rudrāksha represents the great Viṣṇu and also the twelve Ādityas. The wearer of it assumes the deity's form.

34. The Thirteen-faced Rudrāksha brings fourth the desired objects and agreeable perfection. The mere wearing of it pleases Kāmadeva.

35. The Fourteen-faced Rudrāksha has its origin from the eyes of Rudra. It removes all the diseases. The wearer will have always a very good health.

36. He should avoid the prohibited food, namely, liquor, flesh, onion, white onion *Šuguru*, *Šleśhmātaka*, and the village boar.

37. He becomes freed from all the sins, if he wears the Rudrāksha on the days of Eclipse, Solstices, the beginning of each of the Solar month and of six months of new moon and full moon and on the complete days.

38. It is said the root of the Rudrāksha tree is Brahma, the fibre of it is Vishnu, and the top Rudra, and the fruits are all the Devas.

39. Next Sanatkumāra addressed the Lord Kālāgnirudra: 'Expound to me O Lord, the rules of wearing the Rudrākshas.' On that occasion, Nidāgha, Jadabharata, Dattātreya, Kātyāyana, Bharadvāja, Kapila, Vasishtha, Pippalāda and others, approaching Kālāgnirudra addressed him.

40. Next Kālāgnirudra asked them, 'what is the object of your arrival here'?

41. They replied: 'We desire to hear the rules of wearing the Rudrākshas.'

42. Next Kālāgnirudra said: 'from the Eyes of Rudra the Rudrākshas have come forth. Thus is known in the world. Now, Sadāśiva at the time of involution, after finishing the function of destruction, he closes his eye of destruction. From that Eye have come forth the Rudrākshas. It is therefore named Rudrāksha by its derivation. Thus replied Kālāgnirudra.

43. The mere utterance of the name of 'Rudraksha' rings forth to the repeater the virtue of the gift of ten cows. The Rudraksha has as much virtue as that of the bright Bhasma.

44. By handling Rudraksha and by mere wearing of it one acquires the benefit of the gift of two thousand cows. The wearing in the ears will produce the effect of the gift of eleven-thousand cows and the wearer attains the state of Eleven Rudras. The wearing in the head brings forth the result of the gift of one crore of cows. Of all the places the result of wearing



in the ears is beyond the speech to describe. Thus replied the Lord.

45. He who studies daily this Rudra Jābāla Upanishat, whether he be young or youthful, he becomes great. He becomes the guru and impartor of all the mantras.

46. One should perform Homa in the Sacred fire chanting this Upanishat only and perform worship reciting this only.

47. One should tie a single Rudrāksha called Mrityu-tāraka (crosser of death), which drives out evil spirits, received from a Guru, in the neck, or in the right arm, or in the tuft of his hair.\*

48. Even the gift of the Earth surrounded with seven continents is not enough to pay spiritual fee to that Guru. Therefore with earnestness he should give him a cow of any quality. This is the spiritual fee.

49. A Brahmana who recites this Upanishat in the evening destroys the sin committed during the day. Recitation in the noon destroys the sin committed in six births. The study in morning and evening removes the sin accumulated during many a birth ; also brings forth the result of repeating the Gāyatri mantra Six thousand lacs. He becomes pure from the sin of Brahmanicide, of tasting liquor, theft of gold, intercouring with his guru's wife, and from the sin of him who associates with the above.

50. He gets the benefit of bathing in all the holy waters. He becomes freed from the sin of talking with the fallen men. He becomes the Sanctifier of one hundred thousand lines, He attains the equal state (Sayujya) of Śiva. He does never return to this world, he never returns. Om, Truth! Thus says the Upanishat.

R. A. S.

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\*Here is the Vedic injunction for wearing a single Rudrāksha received from a teacher, in the neck.

## STUDIES IN SAIVA SIDDHANTA.

(*Extract from the Indian Patriot, 23rd & 24th Feb. 1912.*)

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"Studies in Śaiva Siddhānta" is a recent contribution to the philosophic literature of the world. It is from the pen of Mr. J. M. Nallasvāmi Pillai, B. A., B. L., who is a well-known figure in the field of original research into the mysteries of the past. The book embodies his labours in that direction for a period of fourteen years and contains the several papers he contributed, from time to time, to three of the monthlies of this Presidency. Even a cursory reader will be struck with the depth of his scholarship; for the exposition of his theme, he appears to have utilised all the available literature on it, both scientific and philosophic, both ancient and modern. A profound student of Tamil, he has not spared pains to indent largely upon the several texts that bear either directly or indirectly upon it. His range of investigation extends from the remotest portion of the Vēdas to the most modern of scientific truths. The book is remarkable for the close reasoning which he adopts, for the apt citations which he makes to bear out his contention, and for the happy illustrations which he brings in to make clear the several questions of controversy. To some extent, it is unique inasmuch as the learned writer treads upon a ground which very few modern savants have trodden in the exposition of the broad principles that underlie the subject.

As the title indicates, the book deals with Śaivism. One European writer has remarked that this particular system of philosophy, though deserving of the greatest attention, on account of its antiquity and comprehensiveness, is not now being regarded with that reverence and patient research which are accorded to the other systems of philosophy. This is, perhaps, due to the fact that few people have understood the real significance of the system and the narrow view that is generally taken of it is not the one which it is justifiable to take. Mr. Pillai in his book has not only

endeavoured to disabuse the public mind of this by his masterly exposition of the main principles of the system, but has boldly faced the general complaint of comparative neglect by its publication. There is another service which he has unwittingly done to the cause of research-work so far as the Indian student is concerned. In India it is said that there are few who, in spite of their brilliant career in the University, are capable of producing a work which involves post-university research. Whatever it is, the book is an instance which shows that an Indian, in spite of the manifold disadvantages peculiar to his position either social or political, is capable of such work of the most persevering kind.

As has been remarked in the very able introduction, each of the papers that comprise the book is 'a happy expansion with the necessary quotations and illustrations of one central idea, and the author has tried to make each paper complete in itself within the limited scope allowed to him. Śaivaism has been presented in all its phases, and particular attention is drawn to its antiquity, its underlying principles, its relation to other systems in India, its explanation of the nature of the Jīva and the means of salvation which it offers to the devotee. Read as a whole, it gives a picture of the system as complete as it can be at this stage of philosophic research and form a safe background for future workers in the same field.

Śaivaism is popularly associated with the worship of Śiva who is regarded as one of the Trinity. That this is the narrowest interpretation that one could imagine, is shown with great scholarly insight in the paper on Śaiva Religion. To show that Śiva is the one Transcendent Being pervading the whole universe and His worship as such is one of remote antiquity, Mr. Pillai has drawn upon our sacred literature such as the Vedas, the Upanishats, upon the Āgamas, the Gītā, the great classics—the Mahābhārata and the Rāmāyaṇa, and in fact upon every work which the Hindus are to-day proud of possessing as an heritage of the past and which, in any way, could lead him to throw light on the subject on which he has set his heart to present as succinct a picture as he possibly can. The reader would be amply rewarded if he would

at least take the pains of reading this one single paper. He would be delighted to find that the writer, in the exposition of his pet theme, has disclosed to his mental vision the long vista of philosophic lore left to us by our ancient sages in their anxiety to redeem mankind, and that his eyes are once more turned towards sacred books which have afforded the most supreme satisfaction to more than one savant of modern Europe. In the R̥ig Veda the worship of Śiva is mentioned. "As the God of Gods, he is said to 'derive His renown from himself'.....His glory is said to be inherent, independent, or self-dependent God. He is called 'Svapivata' which is variously explained as meaning 'readily understanding,' 'accessible,' 'gracious,' He by whom life is conquered,' 'He whose command cannot be transgressed,' 'Thou by whom prayers are readily received. He is called the 'Father of the worlds' and the Rik story of His becoming the father of the fatherless Maruts can be recalled in many a Purāṇic Story....." (page 275.)

In the Yajur Veda, "His Supreme Majesty is fully developed, and He is expressly called Śiva by name, 'Śivōnamasi' and the famous mantra, the Pañchākshara, is said to be placed in the very heart of the three Vedas. And the famous Śatarudriyam which is praised in the Upanishats and in the Māhabhārata forms also the central portion of this central Veda.....In the Śatarudriya and in the whole Veda, Rudra is called Śiva, Śaṅkara, Śambhu, Iṣāna, Iṣa, Bhagavān, Bhava, Sarva, Ugra, Soma, Paśupati, Nilagriva, Giriśa, Mahādeva, and Maheśvara," (page 278)

In the days of Mahābhārata, "Oriental Scholars point out that the superior castes.....were following the worship of Śiva .....and the following passage from Anusāsanaparva..... explains at the same time Rudra's different aspects.....as the Creator, Protector and Destroyer. Lord Kṛishṇa says: 'Large-armed Yudhishtira, understand from me the greatness of the glorious, *multiform*, many-named, Rudra. They call Mahādeva, Agni, Iṣāna, Maheśvara, one eyed, Triambaka, *the Universal formed* and Śiva. Brahmins versed in the Veda know two bodies of this God, one awful, one auspicious, and these two bodies have again

many forms. The dire and awful body is fire, lightning, the Sun, the auspicious and beautiful body is fire and the other half is called the moon. The one which is His auspicious body practises chastity, while the other, which is his most dreadful body, destroys the world. From his being Lord and Great, He is called Maheśvara. Since he consumes, since he is fiery, fierce, glorious, an eater of flesh, blood and marrow, He is called Rudra. As He is the greatest of the Gods, as his domain is wide and as He preserves, He is called Mahādeva. From his smoky colour He is called Dhūṛjaṭi. Since he constantly prospers all men in all their acts seeking their welfare (Śiva) He is therefore called Śiva." (page 288.)

Owing to the rise of several systems of Philosophy during the closing centuries before and early centuries after the Christian era, Śaivism had evidently been thrust into the back-ground. About the 7th or 8th century A. D. Śaivism, there is evidence to believe, was prevalent in Kashmir, and there were in that country two schools of Śaiva theology called the Pratyabhijñā and the Spanda which teach the same doctrines and between which there exists no essential difference. It is said that the Śaiva cult after it had been codified in Kashmir came down to Southern India through many channels about the middle of the 12th century. This date synchronises with the great upheaval which ended, in the Kanarese country, in the overthrow of Jainism and the setting-up of Śaivism for several ages. From the Kanarese country, it spread into the Tamil lands and re-appeared at the beginning of the 13th century as the basis of Śaiva Siddhāntam. "During the Buddhistic and Jaina period, it was Śaivism that was able to rise above the onslaught of these two creeds and vanquish them. The rise of the Great Āchāryas, St. Jñāna-sambanda, St. Appar, St. Sundarar and St. Māṇikkavāsagar was in this period. By the close of the ninth century, both Buddhism and Jainism had become inert and dead.....Following them close, came the great Santāna Āchāryas, St. Meykaṇḍan, St. Maraijñāna Sambandar, and St. Umāpati Śivāchāryar, and modern Śaivism may be said to commence from that time." (page 294.)



As is the case with every great system which has ever held the veneration of its votaries, Śaivism has its ritualistic as well as its philosophic side. There are innumerable temples in Southern India dedicated to the worship of Śiva where an elaborate course of ritualism is, even to-day, practised. "Its form of ritualism..... is determined in the South by the Āgamas or Tantras, 28 in number from Kāmika to Vātula called the Dakṣiṇa or Right-handed; the different temples in Southern India follow the rule prescribed in one Āgama or another though there are still some temples like the one at Chidambaram where the pure Vedic Rituals are followed.....In the rituals.....the same mantras, forms and words derived from the old Vedic times are used." (page 294),

On its philosophic—rather abstruse and mystic side, Śaivism claims to be eclectical and to embody in itself the essence of the several systems in India. The learned writer, pressing to the attention of the reader its catholicity, regards it as the one universal religion. In his opinion, Śvetāśvatara Upanishat and the Gītā are its two sacred scriptures. "Śaiva Siddhānta, as representing the old Hinduism and with its chief scriptures the Śvetāśvatara Upanishat and the Gītā, claims to be an eclectic philosophy and an universal Religion.....It brings itself into agreement with every shade of opinion, religion and philosophy. It describes philosophy accordingly by such terms as 'Sāra,' 'Samarasa,' 'Siddhānta' meaning 'essence of all,' 'true end,' 'the truth' (page 313).

It postulates three eternal principles two of which are the mere instruments of the Other One. They are "Pati", "Paśu" and "Pāśa" which form the essence of the Śaiva creed. It is called the Siddhāntam inasmuch as it announces to the world, after carefully weighing every premises presented by other systems, the conclusion—the existence of the three eternal principles—which it regards as final. 'Pati' is the Lord of Universe. In Him all powers rest. He is the one Transcendent Being and His Paśu is the soul which is subject to births and deaths which, in its ignorance, identifies itself for the time with material bonds, and after aeons of bondage realises Pati, breaks down the barriers, obtains his grace

and lives in blissful union with him. Pāśa is the Prakṛiti or Matter which spreads its coils round the Paśu, fascinates it by its enchanting Metamorphosis, makes it believe that it is the only thing to which it should ever be attached and thus is the cause of the several kinds of material phenomena. 'Pati' is the Master; 'Paśu' and 'Pāśa' are subordinate to him. "The Philosophy also retains the old language for its technical terms.....The Śaiva Siddhānta technical terms to denote these Padārthas or Categories are Pati (God), Paśu (soul) and Pāśa (bondage). Pāśa is the rope with which the Paśu is tied to the sacrificial stake.....Pati is Param, neither Rūpa nor Arūpa, Nirguṇa (without mark) Nirmala, Eka " .....(page 297).

Tattvas are padārthas or categories of matter of which the Universe is composed. Ordinarily, twenty four of these—the five elements, the ten senses, the five deceitful perceptions, the four antaḥkaraṇas—are recognised and the twentyfifth is the Mūla Prakṛiti. Śaivism postulates that there are eleven more which are subtler in form. They are Time, Niyati, Kalā, Vidyā, Rāga, Aśudda-Māyā, Śuddavidyā, Sādākyam, Iśvaram, Śakti, Śiva. "Time measures the past, gives enjoyment in the present and contains new store for the future. Niyati tattva fixes the order and sequence of Karma. Kalātattva induces action. Vidyā-tattva induces intelligence. The Puruṣatattva (Rāga) induces perception of the five senses. And Māyā induces doubt and ignorance..... Śuddavidyā induces more intelligence than action. Iśvara tattva induces more action than intelligence. Sadāśiva-tattva induces them both in equal proportion. Śaktitattva induces action and Śiva-tattva induces Jñāna alone," (page 8) The soul, in the course of evolution, first puts on coverings of the grossest form of Matter—Mūlaprakṛiti. As it advances in spirituality, its sheaths will be composed of subtler forms of matter such as Time, Niyati, etc. Enveloped by Mūlaprakṛiti it is known as the Śakala and when clothed in subtler forms of matter it is differently called Pralayaśakala and Vijñānaśakala. In a passage of considerable lucidity the learned writer points out the essential difference between the Śaiva cult and some of the other cults in the enumeration of the Tattvas and mentions clearly the three categories of souls. "The Lokayata

will only recognise the first four tattvas—earth, water, fire and air and will not recognise even the *akaś* as a real element. The Buddhists and Jains also recognise only these four elements. If you point out to existence of mental powers, the *Lokāyatas* will refer, all of them, as being merely functions of the brain or other organs of the body, and that all these functions are mere phenomena produced out of and caused by, the bodily powers. We proceed a step higher and we come to those who admit the mental powers to be substance, and would reduce all the bodily functions and powers to mere phenomena, and assert that beyond this mind (*Buddhi*), nothing can there be.....What we have all along believed in, as *Ātman* and God, cannot be anything but this *Buddhi* and they will call this by every name you have learned, to apply to what you regard as higher things. Passing beyond this *Buddhi*, we reach its immediate cause the *Mūlaprakṛiti*. With most Indian Theistic Schools they do not carry their notion of matter beyond this *Mūlaprakṛiti*, standing at the head of the first twenty-four tattvas.....And this *Mūlaprakṛiti* forms the special nature of the lowest classes of souls called *Śakala*. And these souls range from the greatest Gods to the Minutest living germ ; each is clothed with the *Guṇas*—*sattva*, *Rajas* and *Tamas*.....The higher orders of *Pralayākalas* and *Vijñānakalas* are all *Nirguṇa* beings, and they can never be born again as mortals or human beings..... Next above the *Sakalas* come the *Pralayākalas* who have a special body (*Nirguṇa*) formed out of the tattvas—No 26 to 30—and it is so distinctive in kind and form and power that it has been regarded as a separate tattva almost, called *Purushatattva* or *Ātma tattva*... The next five, the highest tattvas, constitute a different body highly spiritual for the highest order of souls, called *Vijñānakalas* and they proceed from *Śudda-māyā*. The foremost in rank among these *Vijñānakalas* become Lords, *Īśvaras* of the Universe and they are variously called *Maheśvaras*, *Sadāśivas*, *Bindu* and *Nāda*. These two latter are so nearest God and so potent in their powers that they are almost *Śiva* and *Śakti*." (Pages 36-39) The above extract, though somewhat long, is a necessary one. It serves to show the writer's method of lucid exposition and close reasoning, and

the book abounds with several such passages. But the soul, though an eternal entity, is a dependent one. It has no independent existence. It must either get itself identified with matter for its working or become one with the 'Pati' for its final redemption. Śaivism lays special stress on this peculiarity of the soul. "It must support itself by clinging to the body and the world or to the Lord. If it must give up the world, it must cling to the Lord. If there is no God, the soul must go back to the world and again resume its round of births." (page 323).

'The studies' discusses at considerable length the relation which Śaivism holds to other systems in some of the papers, especially the three—'Union of Indian Philosophies', 'Advaita according to Śaiva Siddhānta' 'Śaivism in its relation to other systems"—deal exhaustively with this question. Like the Advaita it asserts the transcendency of the One Supreme Being and preaches the eternal Union of the Soul with the Supreme. But to its contention that the soul is God himself and not eternal, Śaivism asks this plain question: "If we were perfect, pure and free, how is it we became imperfect, impure and bound?" There is much doctrinal harmony between Śaivism and Vaishṇavaism. Like Buddhism it aims at moral purity. The Śaivaite, like the Christian, believes in the ideal of Godhead, God's relation to man, the doctrine of Love and Grace, and the necessity for a divine teacher. Like Mahomedanism, Śaivism asserts that 'God cannot be born as a man, through the womb of the woman' and regards the famous Kaaba of Mecca as only a Śivaliṅga; between the two, 'in the higher regions of philosophy and mysticism, there is very close resemblance' (page 357).

To the soul aspiring after oneness with the Lord, Śaivism holds out four paths or mārgās. They are Dāsa Mārga, Sat-putramārga, Sahamārga and Sanmārga. It can approach God in the relation of a master, a father, a friend or a beloved. In those four kinds of relationship it gradually loses its individuality till it realises blissful eternal union with the Supreme. Mr. Pillai points out with characteristic clearness how some of the religions follow only one or two of these paths and

how it is the special feature of Śaivism that it enunciates all the four. "Mahomedanism and the ancient Judaism fall under the first division. It was the merit of Jesus Christ that he brought, into greater prominence, the father-hood of God..... Among ourselves, the Madhva system may be said to be the pure Dāsa Mārga. The Rāmānuja in its popular aspects, is Dāsa Mārga and Satputra Mārga and a little more. Sankara's system will be Saia Mārga.....Śaivism of to-day which is regarded as the true modern representative of the historic religion of the Gita and the Mahābhārata period, combines all these four paths and its great Saints Appar, Jñānasambandar, Sundarar and Mānikkavāsagar are regarded as teachers of these four paths". (pages 220-222)

In a brief review of this kind it is possible to notice only the salient features of the system. The 'studies' deserves to be in the hands of every student of philosophy inasmuch as it endeavours to epitomize the several systems of philosophy of the world especially of India, both ancient and modern.

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## THE SAIVA SIDDHANTA MAHA SAMAJAM.

### The Sixth Conference.

*Madras, 27th, 28th, 29th December 1911.*

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#### HISTORY OF THE MOVEMENT.

There were Śaiva Sabhās and Samājas all over the country for a long time past but the idea of having a central organization first occurred to Pandit (now Svāmi) Vedāchalam and a few friends of his, and the first session of it was held in December 1906 at *Chudambaram*, in South India, the Dahara Pundarika Parama Vyomam and Paramalaya of the Upanishats, under the distinguished presidency of the Hon'ble Mr. P. Rāmanāthan, K.C., C.M.G., retired Solicitor-General of Ceylon. It lasted for 3 days and a number of addresses and lectures



were delivered by some of the most distinguished Savants of the South on Śaiva Religion and Philosophy. The second session was also held at the same place in Dec. 1907, under the presidency of the most enlightened Zemindar of the South, the late lamented P. Pandithuraisvami Tevar of Ramnad, the President-Founder of the Madura Tamil Saṅgam. The Third conference was held in Dec. 1908 at Negapatam under the presidency of Mr. J. M. Nallasvāmi Pillai, the greatest exponent of Śaiva Religion and philosophy in English. In Dec. 1909, it was held at Trichinopoly, under the presidency of The Hon'ble Mr. Kanakasabhai B.A. of Colombo. In December 1910, it was held at Rāmnād under the distinguished patronage of His Highness The Mahārājāh of Rāmnād, and this Session had the fortune of being presided over by Dewān Bahadūr, Rājah Sabhā Bhushaṇa K. P. Puṭṭaṇṇa Cheṭṭiyār Avargal, Senior Councillor to His Highness The Mahārājāh of Mysore. This gentleman was a distinguished Member of the Vira-Śaiva community and in this Session therefore were united Śaivas of all persuasions.

#### THE SESSION OF 1911.

Owing to the unavoidable absence of Mr. T. Ponnambalam Pillai, M.R.A.S. of the Travancore Service, Mr. J. M. Nallasvāmi Pillai, the Vice-President of the Samāja, was again called upon to preside at short notice, and this he did with pleasure and great success, inspite of the fact that the whole arrangement of the Conference devolved on his shoulders. The meeting commenced with the singing of devotional Hymns called Devāram of the Tamil Saints, by a choir composed of girls from Chuḷai Bālikā Pāṭaśālā. Then a welcome address from Mr. S. Ratnavelu Cheṭṭiyar Avargal, President of the Reception Committee was read. An address to the President was also read by the Secretary Dr. V. V. Ramaṇan P.M.D. Then the President rose amidst cheers and before delivering his inaugural address moved a resolution in these terms:—

MESSAGE TO THEIR IMPERIAL MAJESTIES.

"That this conference begs to tender to their Imperial Majesties King Emperor George and Queen Empress Mary its great devotion, heart-felt loyalty and gratitude for the royal boons conferred by His Majesty." The following telegram was received from His Majesty's Private Secretary :

"I am commanded by His Imperial Majesty to thank you for your kind message."

THE PRESIDENTIAL ADDRESS.

In commencing his address, he said he would not encroach on the field of the venerable Svāmins and learned puṇḍits who would follow him with their learned theses on point of doctrine and practice but would confine himself to a few salient points. In the first place, he wanted to remove a misconception that the Śaiva Religion was in any way sectarian.

SAIVAISM, NON-SECTARIAN—ITS ANTIQUITY.

It represented the old, old Religion of India which it is now the fashion to call Hinduism, from the days of the Ṛig Veda on-wards. If, as was stated by a great Oriental Scholar, in his 'Vedic India', that Agni or Fire was the God of the Ṛig Veda, and if we find in the same Ṛig Veda the text that Agni is Rudra it stood to reason that Rudra was the God of the Ṛig Veda. If, again, as we know that the old polity of the Vedas was sacrifice, the text of the Ṛig Veda that Rudra was the 'Medha-Pati,' the Lord of Sacrifices, a term by the way applied to no other God, is also intelligible. Hence He is called *Paśupati* in the Yajur Veda. As further proving his position he pointed out how the modern Śiva-Liṅga-worship was connected with the self-same fire-worship. The pit in which the fire was raised is called in the Vedas as the *Yonis*, *Garbha*, *Guha* and *Hridaya*, (the *Dahara Puṇḍarika* of the *Upanishats*). This is the *Yoni* or *Peetha* of the Śiva Liṅga. The uprising flame is the *Ūrdhava Liṅga*; and Liṅga is the term meaning subtle and imperceptible as distinguished from the visible fire or Agni, applied in the *Upanishats* to the

Supreme Brahman himself. He pointed out that the term Śiva occurs several times in the R̥ig Veda, and though Oriental Scholars took it as an adjective and translated it as 'gracious', Sayana himself takes it as a noun and translates it as Paramēśvara. He also showed how the technical terms now employed by the Śaivas, Pati, (God) Paśu (soul) and Pāśa (bonds) as against the terms Jagat (bonds) Jiva (soul) and Para (God), Chit (soul), Achit (bonds), Īśvara (God) by other Schools, brought it into relation with the old polity of the R̥ig Veda. Pati is the Lord of the sacrifice, *Paśu* is the animal offered in sacrifice, and Pāśa is the rope with which the animal was tied to the Sacrificial Stake or Yupa-Stambha, which is even now preserved in modern temples as the Basava (Bull) and the Balipita and Dvaja Stambha. The term *Paśu* is frequently used in the Upanishats, and they must expressively speak of the *Paśu* being sundered as a cucumber from the plant. '(Pāśam dahati Paṇḍitaḥ).' If we may not agree with the orthodox view that the present religion was the same as was in vogue in the days of the R̥ig Veda (and the great Appaya Dikshita points to the text *chara chitram* as denoting the Śiva Linga itself) it will stand to reason how modern Śaivism made use of the terms used in sacrificial worship and gave it a more spiritual turn. The Paśu to be sacrificed is not a mere animal but man's own animality, his jivatvam and egoism and it was to be offered at the altar of Jñānāgni; and the moment this is done the soul (Paśu) emerges out as the blissful *Nandi* or Śiva. This transition was effected by the Śaiva Āgamas; and it is hardly known that all the forms connected with Śiva-Linga-worship are purely Yoga practices—the very symbol of the Holy ashes (derived by the way from the old fire sacrifice) meaning 'chitta nirodaha' the very first definition of Yoga.

#### ♦ ŚAIVAIŚM IS ECLECTIC AND UNIVERSAL.

The second point he touched on related to its eclectic and universal character. Every European scholar who had studied Śaivism acknowledged its eclectic character—Rev. Dr. G. U. Pope, Rev. F. Goodwill, Rev. Mr. Goudie, and Professor

Frazer. One of its great Āchāryas has given a definition of what a true Religion ought to be and he challenged any other definition in comparison with it.

"There are many religions, doctrines and books conflicting with each other. If you ask them, which is the true Religion and doctrine and book? hear. That is the True Religion, doctrine and book which without possessing the fault of saying this is true and that is not true, comprises everything reasonably within its folds. All these are comprised in the rare Vedas and Agamas which rest under the sacred Foot of Hara."

Its principles and practices were adapted to man in every phase of moral and spiritual development leading him on to higher and higher paths. The terms, Siddhānta, Samāsa, Sāra and Sanmārga used synonymously for Śaivism sufficiently attested this truth. He offered a further proof from the writings of some oriental scholars who did not know much about Śaivism. Professor Monier Williams, Professor Garbe and Professor Macdonnel in referring to the Bhagavat Gitā and Śvetāśvatara Upanishat speak of an eclectic school of Hindu Philosophy which was neither Dvaita nor Advaita nor Viśishtādvaita neither Śāṅkhya nor Yoga but was common to all these Schools. If such an eclectic school had existed once it could not have died out now. Though the Bhagavat Gitā is claimed by all Schools, the Śvetāśvatara is usually put down as a Śaivite Sectarian Upanishat. But Professor Max Muller controverts this idea. Yet there can be no doubt that this Upanishat is the highest authority of this School; and the claim of Śaivism to be an eclectic Philosophy and Religion will therefore be undisputed.

#### ITS DOCTRINE OF ADVAITA.

All the Text-books speak of its philosophy as advaita. This word is usually interpreted as meaning *Eka*, Abhetha or Ahbinna. The Saivite interpretation of it is that it means *ananya* or *anyanāsti*. Manilal Dvivedi, a great follower of Śaṅkara in his book on 'Monism or advaitism' has pointed that according to the Sutrakāra Bādarāyaṇa and the Upanishats

the word only means *ananya* and not Eka or Abhetha or Abhinna. By a trite little simile he brought the distinction between these two views. Vowels can be sounded by themselves but consonants cannot be sounded except by the aid of the vowels. Without the vowel, no consonant sound can be brought into existence. The latter is as it were it was not. Yet the vowel is not the consonant nor is the consonant the vowel. The relation of causation cannot be postulated between the two. God is neither the Chetana Achetana Prapañcha, nor the latter God. Yet without God, the latter cannot be. This is the *ananya* relation. The absolute character and transcendency of God is thereby secured without at the same time having to deny the existence of the Prapañcha as falsehood and a delusion. 'Gold is Gold' is not a logical proposition because it conveys no new information, no new knowledge. 'Copper can become Gold' is our proposition. These are the two different ways the Mahāvākya texts are interpreted. Our view is that soul is not God but the soul can become Godlike, Godly or God. And it is a universal belief that the baser metal can be transmuted into Gold.

#### IT IS A RELIGION OF LOVE.

He next dwelt on the fact that this was a religion of Love and of God's abounding grace. The Highest appellation of the Supreme God was synonymous with love, according to the text:

"Love and Śivam are different, say the fools.

None know that Love and Śivam are the same.

When they know that Love and Śivam is the same,

They rest in Śivam as Love."

Though there are thousands of names descriptive of God's Nature, this simple word Śiva or Śivam brings home to us the Inmost Nature of God, and our Highest experience of Him. As Transcendent, Omnipotent, Omniscient etc., we cannot know Him, we derive no real knowledge of Him, but as Love (Ānanda) alone we can know Him. Whenever we do good and cause pleasure, there is God there and we know God. Hence the Text, "Doing Good to all, being kind to all, giving shelter to all, that is doing Śiva pūja."



## ITS UPLIFTING CHARACTER.

As to its ennobling and uplifting character, he quoted the text, "If one utters the name of Śiva, though he be a chandāla, associate with him, eat with him and dwell with him." This was carried out in actual practice among Viraśaivas who recognize no distinction of caste, and they freely admit even chandalas into their fold, provided they fit themselves for association. It is a common feeling with us how holier a man looks with holy ashes on his fore-head than one without it. And in the Tamil lands, even a Christian will call himself a Śaiva if he is a vegetarian.

## THE WORK BEFORE US.

He related the great miracle performed by Saints Jñāna-Sambandha and Appar at the sacred shrine of Vedāraṇyam, whereby they opened the gates shut by the Vedas which vowed that they should not be opened till they returned. They accomplished a much greater miracle and of a far reaching importance than the incidents set forth. It simply refers to the period in which all knowledge and religion of God was inaccessible to the majority of the people, being enshrined in the Sacred Vedas, and the common people could gain some knowledge only through intermediaries and so on. It was this state of ignorance the Buddhists and Jains had availed themselves of and they wrote and spoke in the vernacular and thus made converts of them all. Our great Āchāryas in trying to win back the people to their old fold adopted the same tactics and threw open the gates of God to all, threw open the knowledge concealed by the Vedas and in the Vedas to all in their own vernaculars and by means of their divine out-pourings of love contained in their Devāram they appealed to the hearts and intellects of all. Thus was our old Sanatāna Dharma saved in the South at its most critical period. But for their great services in turning back the tide of heterodoxy and Atheism we would not be where we are even to-day, believing in our Vedas and Āgamas and our Lord Śiva. Their great influence have lasted down to our own times : and it is our love

to these Āchāryās that keeps the flame burning a little. Such great work even now awaits us, and our difficulties are even much harder. We have now to fight against ignorance nay even learning which assuming the shape of Science and Philosophy threatens to kill our belief in God and love. We have to fight against materialism and worldliness in all its forms. We have to meet the difficulties advanced not by one or two religions but by a host of religions. They had only India for their theatre; we have to face the whole world now. And the question was whether as true Sons of India we are going to realize our full responsibilities in the matter and rise up to the occasion. If every one would realize this full responsibility, and just contribute his barest mite for the sacred cause, how much could not be done! We do not want much. We want their heart and their tiny help. For, what does the Lord want himself?

"To all it is possible to offer a leaf to our Lord.

To all it is possible to offer a mouthful to a cow.

To all it is possible to offer a handful of rice.

To all it is possible to offer sweet words."

Yes, it was the handful of rice that this Samāja asks for and translated into cash, it becomes the one Rupee the minimum Subscription which the Samāja wants. There is no one so poor among us who could not afford this handful of rice. And before he concluded his stirring appeal, he drew the attention of all the able lecturers and the audience to the importance of the advice contained in the last verse of the quatrain quoted by him, "To all it is possible to offer sweet words". We want to persuade and win our hearers to our cause. We want to carry truth to others and benefit them. We want to share the eternal joy that fills our hearts with our brethren of all creeds and classes. What better means have we in accomplishing all these cherished objects of ours than sweetwords? When we don't do so, it will be 'like offering sour fruit, when we have the sweet fruit in our hands' as the Divine Tiruvalluvar once said.

This eloquent address which lasted more than an hour was received with ringing cheers, and then the business of the conference was proceeded with. There were twenty four addresses delivered during these 3 days and they were concerned with various subjects as disclosed on the programme herewith sent. Each one of the speakers dwelt masterly on each subject and they were listened to patiently and greeted with frequent applause. The case of our lady lecturers should be specially mentioned. The first is Mrs. Ekāmbaram Āṇḍālmāl, a Tamil lady hailing from Secunderabad and belonging to a most respectable family of Mudaliars. There was a great crush before her address commenced and yet the utmost silence was preserved during the one hour her learned discourse lasted and the audience was spell-bound. Her subject 'Śiva Liṅga Mahatvam' and her exposition of the subject was most learned and luminous; and she quoted texts from Ṛig Veda downwards. If she knew English and had appeared in the lecture-halls of Europe her name and fame would have reached the ends of the earth in no time. The other lady lecturer Srimatī Achalāmbigai Ammāl is a Brahmin poetess of no mean attainments and her exposition of one of the Lives of the Saints from the Tamil Śiva-Bhakta-Vilāsa called Peria-Purāṇa was the most learned and illuminating of addresses which the audience has ever listened to. The President paying tribute to the unselfish and devoted work of the venerable Svāmis and Paṇḍits, commended highly the efforts of the younger ones who for the first time appeared on the conference-platform and exhorted them to continue and persevere in their labour and research and stand to win greater successes at future conferences. After a vote of thanks to the President and Chairman of the reception committee, and the reading of a number of verses composed in honour of the President, the most successful of all the conferences was brought to a termination. A general meeting of the members was held on the morning of the 29th and 30th December, for the purpose of amending the rules and passing the account and a number of resolutions have been adopted for the carrying of the Samāja work.

## II.

The lecturing tour of Svāmi Vedāchalām (continued from page 322):—Then in response to the invitation of the devotees of Svāmi Rāmalinga, the reputed author of Tiruvarutpā, the Svāmi went to Vaḍalūr and presided at the grand meeting held in the premises of the Samarasa-sanmārga Sabā on the 2nd February, 1912. The Svāmi's presidential address on the cardinal principles of Samarasa-sanmārga occupied nearly two hours and the large audience was very much struck with the clear exposition of the doctrines of Samarasa-sanmārga or Śaiva Siddhānta. Next day, i.e., on the 3rd of February, under the presidency of the Svāmi Mr. Chinnappā Upādhyaya, a learned paṇḍit of Vaḷavanūr, delivered an impressive lecture on 'the greatness of the great men.' Then Mr. Paramaśivam Pillai of Trichi, one of the disciples of the Svāmi delivered a thrilling and eloquent lecture on "Bhakti-yoga." Then Mr. Venkata-svāmi Mudaliyar, B. A., Tahsildar of Srivaikuntam, spoke very splendidly on the rationale of the resurrection of the dead. And lastly Mr. Kandasvāmi Pillai, one of the old disciples of Svāmi Rāmalinga, gave a pathetic address on 'the Love towards all beings.' Then in his concluding speech Svāmi Vedachalam summed up all the salient points of the four lectures and not only showed the connection of one lecture with the other but also illuminated them with his own original thoughts and power of language.

On his return to Manjakuppam the Svāmi was requested by the members of the Students' Literary Union to deliver an address on 'Love towards beings.' Accordingly on the 5th of February, the Svāmi delivered a lecture to the large audience which consisted of students, officials and other persons. Many became members to the Conference.

The members of the Samāja have to tender their sincerest thanks to Mr. B. S. Ratnavelu, B. A., of Vellore and to Mr. C. R. Thangavelu Mudaliyar, Local Fund Overseer at Manjakuppam for their having rendered considerable help to Svāmi Vedachalam during this lecturing tour.

The work of Mr. K.U. Ponnusāmi Mudaliar, Director of the Samāja and the Secretary of Uttiramerūr Śaiva Siddhānta Sabā :—On the 19th of January he went to a village Manam-pathi—9 miles distant and delivered a lecture on “Saivaism” between 7 and 11 A.M. and discoursed on the 39th “Tiruvala-yādal” (God appearing as a maternal uncle and settling a dispute) for three hours from 8 to 11 P.M. He made arrangements to open a Sabā there on the 26th of this month. Hail Śaiva Siddhānta!

Our Honorary Lecturer Srimān P. Muttaiya Pillai at Negapatam under the auspices of the local Tamil Sangam delivered three lectures on 5th, 6th, and 7th January on “முத்திவெளி-the way of salvation”; “அறம்-Virtue”; “சூருவழிபாடு-Relation between Teacher and the Taught”; also he delivered lectures at Tuticorin on 15th Jan. on “Tirukkural”; at Tirukkovalur on 25th Jan. on “Saivaism”; at Tirukkovalur on 26th Jan. on “Temple worship”; at Mannārguḍi on 30th Jan. on “Śaiva Siddhānta” and opening up a local Śaiva Siddhānta Sabā. We congratulate Sriman Muttayya Pillai on the successful work he has done.

The work of the Samāja at Madras :—On the night of 3rd February Messrs T.V. Kalyāṇasundra Modaliar and S. Sachidanāndam Pillai, B.A., (Secretary of the Samāja), went to Chingleput on the invitation of the Śaiva Samayābhivridhi Sabā and delivered a lecture there on “Advaitam”.

Street preaching made during February :—On 3rd February at Nungambakam by Messrs. T.V. Kalyāṇasundra Mudaliar and S. Sachidanāndam Pillai, B.A., on 4th February at Tenampet by Mr. S. Sachidanandam Pillai B.A.,; on 24th February at Thiruporur by Mr. M. Tangavelu Pillai.



## THE "ĀGAMIC BUREAU" NOTES.

Rev. Mr. J. N. Farquhar, an earnest student of Hinduism and the Secretary of Y. M. C. A. Calcutta, during his tour in Southern India, had heard of Mr. J. M. Nallasvāmi Pillai, visited him in Guntur and had an hour's interview with him and felt grateful for all the valuable information gleaned from him. He delivered a very well-thought-out address on the first Principle of Spiritual experience in the Mission College Hall on the same evening (10 inst). He said the only one principle needed to obtain spirituality was that we should obey God's Will in all things and find out what His Will was and guide ourselves by it. And he showed how this worked out in all concerns of our life. This is of course the Sādāna contained in sutra 10, Sivajñānabodha, where one is asked to do God's Will (ॐ नमो भगवते वासुदेवाय) and Pāsachaya is secured. One thing more needed to secure Patijñāna or entering into the master's joy is undying Love as contained in the 11th Sutra. We publish below his letter to Mr. Nallasvāmi Pillai from Calcutta.

TO

J. M. NALLASVAMI PILLAI, ESQ., B.A., B.L.,

DISTRICT MUNSIFF, GUNTUR.

DEAR SIR,

I have just arrived in Calcutta. During my tour I have read with the very greatest interest a large portion of your 'Studies' in the Siddhanta Philosophy, also your pamphlet on *Saint Appar* and the fragments of *Nilakanta's Commentary*. I write to express to you my very deep gratitude for your kindness in having answered my questions and having given me these pieces of literature. I hope to carry on my studies in the Siddhanta when I reach England a month hence.

I have just one question which I should like to ask you at present and that is whether you can guide me to any further information about the Mahāpāsupata order mentioned on pages 15 and 16 of the *Commentary*. That is something I had not heard of before.

I am writing to the Meykandān Press, so that I may have all information about their publications.

With renewed thanks and very kind regards,

I am,

Yours most truly,

J. N. FARQUHAR.

Of the several social questions, 'early-marriages' is receiving the attention that should be paid to it. So long a boy continues to study the several arts, it is necessary that he should be freed from the cares and the loss of mental energy which a married life entails on a house-holder. In the last Provincial Social conference held in Madras, the question has been exhaustively discussed and the speaker—a medical man if we remember right—clearly pointed out the many evils that arise out of early parentage. The student who marries early is not likely to spare all the mental energy that is necessary for close studentship. His physique is ruined and is not able to sustain the labour which his Studentship involves. The result is that there are premature deaths and degenerate children. And the degeneracy is likely to increase unless it should be restricted by prohibiting early marriages. Law-givers such as Manu have provided that one should marry after his discipleship is over. While the studentship lasts one should live a life of abstinence under strict rules of morality. Manu says: "In his preceptor's house, a Brahmacharin, having practised the vow of (studying) the three Vedas (the allied branches of Vedic study and the four Vedas) for thirty-six years, or for a half or a quarter of that period or for a period necessary to fully comprehend them; or having studied (all) the vedas or two vedas or a single veda in the proper order of Mantras, Brahmanas etc, without the least deviation from his vows (the vow of perfect continence and abstinence from honey, meat, etc) shall enter the order of the house-holder (he shall impose upon himself the obligations of matrimony and discharge the duties of married life, marriage being the first step to house-keeping)."



'The Indian Music journal' is a bimonthly publication, devoted to an exposition of Indian Music. It is published and edited by Mr. H. P. Krishna Rao B. A. in Mysore. The journal is the first of its kind in India and it is but befitting that that kind of journalism should have its beginning in Mysore, a state

where, during the festivities of Dasara, every kind of Indian music is encouraged and expert players on such instruments of Indian music as the Sitar, the Sarangani, the Rudravena and the Vena, are liberally rewarded for their exquisite performances. The Indian, it is said, is contemplative in his temperament and is ever in raptures whenever he listens to a soul-stirring song either devotional or secular. Southern India has produced several eminent men who are celebrated for their production of songs and in the Tamil country specially there is in existence a mass of devotional song which sweetens the heart when every other kind of amusement fails. The Indian music, in order to survive the struggle with its European competitor, deserves to be encouraged by all Indians who have the desire to spread the culture of the fine arts. There is much research-work to be done in this direction and we have much pleasure in welcoming the appearance of a journal which solely devotes itself to the performance of that kind of work. The journal gives information on the theory of Indian music and has recently opened 'The corresponding School of Music' where 'Instrumental music will be taught by correspondence.' The No. 4 of Vol. 1., which has been sent to us for review contains two or three articles which will interest the general reader and affords some instructive information for the student in music. It also gives a brief account of the life and the work of Satyabala Devi a Bengali Brahman lady of nineteen whose performances on the Vena are attracting much attention in America. The art of music is an ancient one and its principles are found explained in the Vedas. It is a good sign of the times that the learning of music is regarded as part of our education and the prejudice against giving our girls instruction in music is gradually disappearing. There is evidence in our ancient literature to show that music formed a part of a Woman's acquirements and playing on the Vena was one of her favourite amusements. Kālidāsa, in his immortal work of 'Cloud-Messenger,' describes the heroine as busying herself with singing to the music of the Vena while undergoing separation

from her husband who was laid under a curse, in these words:

उत्सन्नेवामलिबवसनेसौम्यनिक्षिप्यवीणांमदो प्राकंविचितपदं गेयमुद्रातुकामा ।

तंत्रिमाद्री नयनसलिलैस्सारयित्वाकथं चित्भूयोभूयस्स्वयमपिक्तां मूर्चनांविस्तरन्ती ।

"O, ever-obliging (cloud)! (thou shalt see) her who, having placed the Vena on her thigh covered with unwashed garment, either is desirous of loudly singing a song containing words dedicatory of my name or, having dried with great difficulty the stringed instrument made wet by tears rolling down from her eyes, forgets the particular note of ascent or descent though set again and again by her."

Thus music is a revered art among the Indians and we trust that the journal will have support from the Indian public and wish our contemporary every success in its venture.

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'Ayurved Rahasya' is a periodical published once in two months in Jamnagar. It is purely devoted to medicines and 'is priced 11 annas per annum and three annas for the too poor to afford for the subscription, and is given gratis to those who are extremely poor.' The No. 4 of Vol. IX contains some good hints on hygiene and the preservation of health. The special feature of the number is a translation of the famous medical work, Sushruta. Ayurveda is a heritage of the past and is the ancient medical Science of the Hindus. We are of opinion that research-work of all kinds—whether scientific, philosophical or literary—should receive its due recognition at the hands of the Indian public and any attempt to interpret the ancient medical Science in the light of modern growth must be welcome to all those who have the resuscitation of ancient works at heart. We wish the Mitra Mandal association would meet with the success it deserves in endeavouring to place the knowledge of Ayurveda within the easy reach of all.

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The worship of Śiva appears to have been very prevalent at the time when Kālidāsa wrote. For in one of his famous works, the Meghadūta or the cloud-messenger, he mentions it what the reverence of a pious devotee and celebrates it in his

sweet, ever-musical, immortal verse. 'The Master of Gaṇas,' 'the Lord of three worlds,' 'the Wielder of the Trident', and 'the Lord of Paśus' are the terms which he uses to describe Siva. The commentator while explaining the term Bharta (master) adds Svāmin (Supreme Lord) Nilakanṭha (blue-throated, and Bhagavān (Omnipotent). Kālidāsa also makes mention of a Shrine called Mahākālā dedicated to Śiva's worship and situated in the city of Ujjain, once the historic capital of the celebrated Vikramāditya where Siva was said to have been worshipped under the name of Chandiśvara—the Lord of Uma. The following is a near translation of the passage in the Meghadūta: "O Cloud! thou who shalt be seen with tenderness by Gaṇas (Śiva's retinue) as possessing the same hue as that of their Lord shouldst visit the shrine of Chandiśvara, the Lord of the three worlds. O Cloud! if thou shouldst reach Mahākālam at other time, better thou stoppest at that place till the sun gets beyond thy sight. Do thou, by your thunderings, to Śulin, the beating of the drum at the evening oblation, then thou shalt obtain the entire fruit of thy mild yet dignified thunderings. After (the evening oblation), while Paśupati commenced dancing thou, hidden amongst the forest of His arms and tinged with the crimson-hue of the evening, satisfiest His desire for the blood-crimsoned skin of the giant-elephant....." Meghadūta I-37, 38, 40.



THE  
LIGHT OF TRUTH  
OR THE  
Siddhānta Dipikā and Āgamic Review.

*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śiva Siddhānta or Āgamic.*

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PURA-NĀNŪRU.

(Continued from page 292 of No. 7 Vol. XII.)

சோழன் நெய்தலங்கானல் இளஞ்சேட்சென்னியை  
ஊன்பொதி பசங்குடையார் பாடியது.

வழிபடு வோரை வல்லறி தீயே  
பிறர்பழி கூறுவோர் மொழிதே றலையே  
நீமெய் கண்ட தீமை காணி  
னொப்ப நாடி யத்தக வெறுத்தி  
வந்தடி பொருந்தி முந்தை நிற்பிற்  
றண்டமுந் தணிநினை பண்டையிற் பெரிதே  
யமிழ்தட்டானாக் கமழ்குய் யடிசில்  
வருநர்க்கு வரையா வசையில் வாழ்க்கை  
மகளிர் மலைத்த லல்லது மள்ளர்  
மலைத்தல் போகிய சிலைத்தார் மார்ப  
செய்திரங் காவனைச் சேண்விளங் கும்புகழ்  
நெய்தலங் கான னெடியோ  
பெய்தவந் தனம்மா மேத்துகம் பலவே.

(10)

*To Neidalanñkūnal Iḷaṇjēḷḷenni, the Chōḷan,  
by Onpodi Pasuñkuḍaiyār.*

Thou art quick of discernment when men pay their court to thee ; thou art slow to credit the men that proclaim the guilt of others ; if thou seest evil that wears the guise of good thou searchest well into it and dost punish as befits ; when the offender approaches thy feet and stands before thee thou dost mitigate thy punishment ; to those that come to thee thou dost unstintingly give feasts of rice with condiments whose rich perfume exceeds that of ambrosia ; thy life is irreproachable ; thou contendest not with warrior tribes but with the women of thy home. Such art thou upon whose breast is a garland coloured like the rainbow of Indra ! Thou art one whose deeds once done need never to be repented of ! Thy glory shines resplendant far and wide ! O mighty king of Neythalamkānal we have come to greet thy presence and to sing manifold hymns of praise. (10)

சேரமான் பாலைபாடிய பெருங்கடுங்கோவைப் பேய்மகள்  
இளவெயினி பாடியது.

அரிமயிர்த் திரண்முன்கை  
வாலிழை மடமங்கையர்  
வரிமணற்புனை பாவைக்குக்  
குலவுச்சினைப் பூக்கொய்து  
தன்பொருளைப் புனற்பாயும்  
வின்பொருபுகழ் விறல்வஞ்சிப்  
பாடல்சான்ற விறல்வேந்தனும்மே  
வெப்புடைய வாண்கடந்து  
துப்புறுவர் புறம்பெற்றிசினே  
புறம்பெற்ற வயவேந்தன்  
மறம்பாடிய பாடினியும்மே  
பேருடைய விழுக்கழஞ்சிற்  
சீருடைய விழைபெற்றிசினே  
விழைபெற்ற பாடினிக்குக்  
குரல்புணர்ச்சிக் கொணவல்பாண்மகனும்மே, எனவாங்  
கொள்ளுழற் புரந்த தாமரை  
வெள்ளி நாராத் பூப்பெய், இதனே.

(11)

*To Peruṅkaḍuṅkō, the author of Cēramānpālai,  
by Pēimagaḷ Iḷaveyini.*

THE COMPLAINT OF THE "FURY".\*

The conquering ruler renowned in song of victorious *Vaṇṇi*, whose praise reaches to heaven, where in the cool waters of the river *Porunai*, the innocent maidens with curly hair and rounded arms plunging bathe, after plucking clustering flowers, wherewith to adorn the puppet they have fashioned out of the sand on the banks,—has occupied the dreaded fortress and seen his enemies flee before him!

The songstress adorned with bright jewels, that sang the valour of the mighty king, who thus saw his enemies disperse, has received as a reward bracelets of fine gold, weighty and precious.

And the minstrel, skilled in choral song, who tuned the music that sounded out, in harmony with the praises of the songstresses that gained the bracelets, has also obtained a gift of wreaths of Lotus flowers of beaten gold, strung together with threads of silver.

(II)

G. U. P.

\* This curious fragment, about which much doubt seems to have existed among the commentators, has certain peculiarities which seem to mark it out as of ancient date.

It is, in fact, a Sphinx's riddle, of which we can only offer what seem to be a probable solution.

It is said to have been sung by a damsel, whose name was *Iḷaveyini* (The Maiden of the early Dawn) in the character of a Demoness or Fury, in honour of *Peruṅkaḍuṅkō*.

It is supposed that the songstress means to imply very strongly that there is no reward for her, and that nothing remains for her to do or expect in the happy land, where the victories of the king have introduced a period of profound peace.

If we compare 62 with P.P.V-Mālai we shall see what occupation and reward she could expect in time of war; but her occupation is gone. The land requires now, and rewards, other minstrels.

It will be seen that by implication the highest praise is here offered to the King, who has banished wars and Furies for ever from his realm.

## VĀSUDEVA UPANISHAT\*. No. 56.

Om. The holy Nārada addressed the universal Lord, Vāsudeva, with adoration. Instruct me, O Lord, the rules of Ordhva Puṇḍra (a vertical sign of Gopichandana paste on the forehead and other places of the body); and also inform me the material by which it is made of, the mantras which are to be recited when applying it, and the places where it should be applied.

2. The Lord Vāsudeva replied: The origin of the Gopichandana was from the Vaikunṭha regions. It delights me and was made a paste by my devotees, Brahmā and others on their body. It is called 'Viṣṇu-chandana' (Sandal paste of Viṣṇu). It was applied on my body daily by Gopis and removed. Hence 'Gopichandana.'

3. It is the means of attaining Salvation as it was be-smeared in my body; it is holy and is in the consecrated water of my disc. It has the emblem of my disc on it, with white colour.

4. Next, one should handle it with adoration, chanting the mantra; "O Gopichandana, the destroyer of sins, O Thou, that hast come forth from the body of Viṣṇu, and hast emblem of the disc, I adore thee. Give me Salvation. I apply thee on my body." He should fetch water reciting the mantra 'O Gaṅgā, hear this &c;,' rub it uttering 'Viṣṇornukam' &c., and apply it on his body reciting the mantras "Let, therefore, the Devas protect me," and by Viṣṇu Gāyatri (Nārāyaṇāya Vidmahe &c); or uttering the names 'Keśava' &c., (the twelve names of Viṣṇu from Keśava to Dāmodara).

5. The Brahmachāri and Vānaprastha should apply the

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\* This is the only Upanishat important to the Brahmins who use the Gopichandana as their caste mark. This also advocates the Brhmā Dhārana at the end.

paste on the forehead, breast, neck and fore arms, uttering either the Vaishṇava Gāyatri, or Kṛishṇa and other names.

6. The Grihastha (house-holder) should consecrate it repeating thrice the verse with meditation: "O bearer of the conch-shell, disc and club in hands, O the Dweller in the Dvārakā, Achuta, Govinda; O lotus-like eyed one, protect me, who has taken refuge in thee;" and apply it in the twelve places, crown of the head &c., by the second finger (ring-finger) chanting the Vaishṇava Gāyatri or Keśava and other names.

7. Brahmachāri and the householder should apply it on the forehead, breast, neck and forearms uttering either the Vaishṇava Gāyatri, or Kṛishṇa and other names.

8. The Sanyāsin should apply it by the fore-finger on the crown, forehead, and breast, uttering the Praṇava alone.

9. The three vertical lines\* represent the three embodied ones Brahmā &c, the three Vyāhritis (Bhū &c,) the three Vedic metres, the three sacred fires, the three luminaries (the Sun &c), the three times, the three states of consciousness, the three Ātmans, and the letters A, U, and M. Thus the Ūrdhva Puṇdra is of Praṇava. This is Ātman. It is Sat (being) and Om.

10. All these manifestations are one.

11. As it (symbolizes the) uplifting to the higher regions the aspirants of Om, one, therefore, should apply the Ūrdhva Puṇdra.

12. The Paramahansa can apply a single line of Ūrdhva Puṇdra on his forehead, reciting Praṇava.

13. The yogi attains the state of my equality (Sāyujya), realising his Self in it which reveals the Truth like a lamp.

14. Or, one may realise it (the Truth) in the centre of the paste on the breast, or in the lotus-like heart, as it is said: "In the centre of it (heart) there is a fine flame of light which burns upwards, which is as bright as the flash of lightening in the middle of the blue cloud. This Supreme Self is as fine

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\*Some who apply the Gopichandana on the forehead vertically without the three lines, it seems, have no Vedic sanction.



as the ear of the wild rice-grains (nivāra)." Therefore one should realise the Self which is in the lotus-like heart as remaining in the Puṇḍra.

15. Thus one should gradually realise me the Supreme Hari, who is the one's own Self. He, who meditates on me, the imperishable Hari, with undivided attention, and also on his own Self as residing in his lotus-like heart, attains Salvation. There is no doubt in this. He also realises by devotion my nature which is secondless, all pervading, without beginning, middle and end, self-shining, and which is existence, consciousness and bliss.

16. The only one Viṣṇu dwells uninterruptedly in all moveable and immoveable things. I, as the Self, dwell in all beings. Like the oil in the oil-seed, the fire in the firewood, the cream in the milk, and like the odour in the flowers, I am dwelling in all beings.

17. One reaches the goal by pasting the Gopichandana on his crown, between the eye-brows, and on the breast, and there meditating on Hari, the Sun of consciousness.

18. The Sanyāsin, who uplifts his senses, who draws his vital current upwards, has Ūrdhva Puṇḍra caste mark on his body and who practices the centripetal meditation, reaches the upper regions as he possesses the four upper-tending practices. Thus one obtains for himself the decisive knowledge by my devotion. One should, therefore, possess exclusive devotion having the paste Gopichandana on his body.

19. It is well ordained that all the Vaidika Brahmins should have the Ūrdhva Puṇḍra prepared by Gopichandana and water.

20. If one, desirous of Salvation, does not procure the Gopichandana, should have the substitute from the earth of the root of the Tulasi plant, in order to obtain the direct perception of the Self.\*

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\* This indicates the Gopichandana rule does not belong to the *nityamā vidhi*, (necessary injunction), like that of Bhasma but it belongs to the optional one.

21. One should besmear himself with the holy ashes, procured from the sacred fire of the Atirātra Sacrifices, reciting the mantras "Agner bhasitam," (the holy ashes are from the fire), "I danu\* Vishṇu," "Trini Pada" (the three steps).

Vishṇu Gāyatri, and Praṇava.

22. By this method one should have the Gopichandana on his body (when the Śruti authoritatively pronounces thus many do not use Bhasma above Gopichandana paste and violate the injunction).

23. He, who studies this, becomes free from all the sins. He never gets the impure thought (concerning Bhasma).

24. He gets the virtue of bathing in all the holy waters. He obtains the result of performing all the Vedic Sacrifices. He is honoured by all the gods.

25. He gets an uninterrupted devotion in me, the Lord Nārāyaṇa. He attains the state of Equality of Vishnu, having obtained the pure knowledge.

26. He does never come back to this world; does never come back. Thus Says the Lord Vāsudeva.

27. He who studies this also attains the same. Thus Om, Truth. Thus ends the upanishat.

R. A. S.

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\* In the Srauta Prayoga, we find this mantra uttered with sprinkling the holy ashes, when the dog pollutes the Sacrificial ground by entering it.

## MY MASTER'S VOICE.\*

*General Motto:* "Old is the disciple, youthful the Teacher: Silent the Teacher sits and the pupil clears his doubts and finds the World all full of Peace!" is a classical expression of the "silent teaching" the Master-Soul imparts to the fully-qualified disciple, who has grown old in study and moral discipline, while the Master is overflowing with youthful energy which He imparts to the pupil in the final stages, when he has grown quite receptive to the subtlest vibrations and minutest scintillations of *Thought* and *motif*—*Afterword to "Gleanings on the Way."* p. 52,

### PART I.

#### THE GURU AND THE ISHTA DEVATA,

(*Karmasanyāsa-Yōga*)

*Motto:* "Shutting out all external objects, fixing the gaze between the eyebrows, making the *prāṇa* and the *apāna* airs equal, viz. restraining the outgoing and incoming breaths which move within the nose, the devotee who has restrained his mind, the senses and the understanding having emancipation as his highest goal, free from desire, fear and anger is emancipated indeed. Knowing as the Sole Enjoyer of all Sacrifice and Penance, as the Great Lord of all the worlds, as the Friend of all beings, he goes to Peace."—*Bhagavad Gita V. v. 27-29.*

#### I.

"There is but One only God and Mahomet is His Prophet" is an excellent formula the truth of which deserves to be laid to heart by every spiritual student. "The truth of it" is the *Lakshiartham*—the spiritual meaning of the words constituting the sentence which is a complete idea. The spiritual meaning of a complete idea must necessarily be an ideal—an organic unity of thought and ideas which must be realised in order to be fully understood. Is the understanding to precede

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realisation or to succeed it? The structure of the sentence, the inter-relation of the words to one another as phrase, clause and sentence, and subject, predicate and object must be understood first with the aid of the intellect helped by the purified emotion of an understanding heart. The only theism which counts as a world-force is the theism which aims at "the purification of the human mind." Without this "purification of the human mind" the subtlety and keenness of intellect will be of no avail for the right understanding or grasping of an ideal. This "*grasping of the ideal*" is what I call "*the previous understanding*" of the ideal to be realised. Reason alone cannot understand it. The Intellect as such "is a whore" as Emerson puts it. It must be redeemed from its fallen state: the unsteady and unstable elements in it have to be eradicated and stability of views, and steadiness of application should be imparted to it which will give it the character of constancy and devotion to an ideal, which by itself it is incapable of realisation. It must be purified of its natural and inherent dross. That which raises Man as a "thinking being" above the animal in him is the institution of marriage as a sacrament. For, it catches hold of the emotional centre of Man and Animal, that *something*—call it sentiment, feeling or emotion or any other word you like,—before which both Reason and Instinct stand helplessly transformed into that *something* and make it constant like the Pole Star (*Arundati*) turning to the One Aim in Life viz, constancy to its own choice (which is what we call *Husband*). That which makes *wife* of a *woman* is constancy through life and death to her own choice of partner in life. It is the wife alone (i.e., unchanging constancy to one's first choice) that has the right to become mother. Others may breed children; but cannot become mothers. Even so the intellect may breed thoughts and fancies; but unless it becomes attuned and fixed like a Pole Star in constancy in its relation to the centre of Emotion, it cannot create or make productive thought. Intellect must therefore be wed to the Heart at a sufficiently early stage of its development and that is the reason why

Brahmin children are ordained to be invested with the holy thread (Symbolical of *yagna*, the Law of *Sacrifice*) and initiated into the mysteries of Brahma-Vidya at so early an age as seven to nine years. The Intellect must be trained to work in co-operation with and in constant relation to the Heart, which is the centre of Emotion. Lord Morley said, "All Great thoughts proceed from the heart but they must come round about through the brain:" And he affirmed a great principle of Action (Karma) in that one sentence. The Intellect and the Heart when wedded together in an inalienable bond of Union (which in social life we call the Sacrament of Marriage), and trained to work in co-operation with each other, we lay the foundations deep for that co-ordination of principle and correlation of facts which are the essential bases of harmonious life and growth. Any cleavage between the Intellect and the Heart is bound to produce disastrous results both to the Individual as a unit and the society as a whole. This is a spiritual fact which none can change or alter, but it is left to every one to recognise it or ignore it as one wills; and in doing so that one unconsciously exercises the God-given freedom of choice and elects the path which will lead him to Salvation or damnation in the end as he recognises or ignores the *inexorable fact*.

So much for the essential union of what is conventionally called "the head and the heart."

## II.

Now to the *Lakshiartham* or Spiritual meaning of the simple formula which Mahomet framed as the *summum bonum* of all his teachings. "There is but One only God" who is *ever* At Rest; and He has but One Speech (*maunam*) and One Speaker only in His name (*the Son*.) Mahomet claimed to be that One. Jesus again claimed to be that One. And so all the Saints, Sages and Siddhas throughout the world in all ages. There is no inconsistency in all this. God speaks the speech of silence which those who have attained to *at-one-ment* with Him (and become *His Son*), alone can and do rightly understand.



Having understood Him and His *Silent Speech* by *at-one-ment with Him*, they come down from that inaccessible height to interpret the same to striving, struggling, staggering humanity. "There is but One only God who is nameless and formless and One Teacher only who is Śrī *Dakṣiṇāmūrti*" is the formula in which the whole doctrine of the eternal Religion of the Hindus can be summarised. All others are but manifestations of this One Supreme Manifestation (as Teacher of the Absolute Truth) in forms and modes as numerable as the status and development of the pupils who yearn to know the Truth and persistently and perseveringly work for it with heart and soul.

But the heart must first be purified and the intellect too. A pure heart ever aims at pure things only. By the Supreme Law of attunement impure thoughts and emotions cannot enter a pure heart. Conversely, impure thoughts and emotions cannot but ultimately taint the heart and sully its purity. So long as man has an outgoing mind, he is brought into necessary contact with the objects of the senses; and the attitude of his Mind (the inner mind which ever dwelleth in the *light* and the *presence* of the Lord) determines the influence of his environment on him as well as his own influence on the environment.

### III.

Objects in themselves have no power to influence Man, unless it be by the force which they derive by the attitude of his own Mind towards those objects.

A purified Mind (*Suddha-manas*) rains its own pure influence on the objects of its choice and so purifies it, while an Impure Mind (*Asuddha-manas* or *Kāma-manas*), caught in the toils of its own heated imagination, is easily enslaved by the objects and inextricably involved or enmeshed in the subtle and gross attractions of the senses. If there be no mind to act as intermediary, there is no such thing as subject and object: the Soul sees itself reflected in its *upādhi* and knows itself as such. So all the preliminary training and discipline for attaining soul-perception or *Ātmadarisanam* consists in controlling the intermediary which is the Mind. The Science of controlling the

Mind is called *Yōga*. And *Patañjali*, the author of *Yōga Sūtras* in his very first sutra defines *Yōga* as *Chitta-Kritti-Nirōdhah*." Controlling the modifications of the mind is the greatest of all tasks, and God *alone* can teach in the final stages of this most exacting of all Exact Sciences. One can indeed purify the Intellect by study and devotion and living a life of full research into the world-phenomena both objective and subjective as the quadrette, *Sanaka* and his companions did. But the Lord *Dakṣiṇāmūrti alone* and *none else* can teach the art of Stilling the last Emotion of the mind or its tendency to move, and show the apt pupil, the Way to merge himself in Him and *through* Him into "the God At Rest" which is the final realisation!—anything falling short of it is only the gradual climbing of the steep height stage by stage, each stage attained being a *realisation* of that *stage* and not the final realisation and ultimate merging in the Lord God WHO EVER IS AT REST.

If the God EVER IS AT REST, how then doth God manifest as Teacher or *Dakṣiṇāmūrti*? Here then is one of the Greatest paradoxes which is none the less true, however paradoxical it may appear to reason and intellect which are but faculties of the 'finite-infinite' mind. Mind is both finite and infinite because it is but a medium between the subject and the object the *seer* and the *seen*, the finite and the infinite. It is in sooth the medium for the manifesting principle of life, ever keeping up the relation of subject and object and setting the Law of Polarity in action. When it mingles with and merges in the Infinite, like a river losing its name and form and other characteristics in the infinite expanse of ocean, it becomes infinite: On the other hand if it goes out through the senses and unites itself with the objects of the senses which it creates, it becomes finite like the object with which it identifies itself by the manifesting principle which indwells it, and from which it draws its motive power. Thus to know the mind, involves a knowledge of the constant modifications of the mind-stuff caused by the thinking-soul within it, which ever thinks "I am"

and acts on that basis. Its thinking "I am" and its acting on that basis, involves a knowledge of its *being* and *becoming*. This is what is called "the Law of Being and Becoming" by which Life manifests itself. This Law by which the unmanifested First Cause manifests itself in names and forms, is what is called Evolution, a word much used but little understood by the thinkers of the West.

to be understood. IV.

For Evolution implies Involution which they with their outgoing mind and genius for material civilisation are hardly able to understand and realise. They talk of Matter and Spirit; but they never could understand their own mind as to what is Matter and what is Spirit. To know the mind, as I said, is to realise the constant modifications of the mind. To attain to a knowledge of this, Man must be able to realise the three important states of conditioned consciousness which primarily affect the modifications of the mind. These are best described by the technical words: *Kevala*, *Sakala* and *Suddha*.

(1) The *Kevala* or *Kaivalya* state of (pure) consciousness is different from the *Kaivalya* state of mind which is a condition of consciousness. When the thought-making mind is suppressed, it merges itself in its Cause, the Darkness of Avidya or Ignorance. It becomes a homogeneous mass of darkness or Ignorance. This is the *Kaivalya* state of the Mind.

(2) The *Sakala* or "Creative State" of the conditioned consciousness or mind which has been reduced to a homogeneous mass of dead but plastic material, called the mind-stuff or *Kevala-Chittam*, consists in this homogeneous mass of thought-making material or mind-stuff, being transformed by the heat producing force of Involution into "*the molten-stuff*" which is ready for receiving the impress of 'the Signet'—the creative "I." The creative Soul says: "I am a Signet and I will put my stamp on the 'molten stuff' before it hardens." This it can do only by separating itself from the mind-stuff in which, in the course of Evolution, it has got itself involved by its power of identification or *Tādātmya Sakti*.

(3) The *Suddha* or "witnessing state" of the conditioned consciousness or *Tejo-manas* (Enlightened mind) is a state of consciousness which stands isolated from "the mind-stuff" (*Kevala-Chittam*) and "the molten-stuff" (*Chitta-vritti*) and is able to control both the states above mentioned. This is the state of mind fit for practising *Yōga*,—the *suddha-mānas*, which alone can by obliterating the sense-impressions in the mind and reducing to a homogeneous mass (*Kevala-Chitta*) devoid of any impression, and then preparing it for receiving a given impression from *within*, impervious to outer impressions from the senses, by making a "molten-stuff" of the same by the fire of *Tapas* (*Tāpasāgni*), effectively controls the outgoing mind and the various modifications which it undergoes to receive sense-impressions.

The *process* is the same whether the impression is made either by the senses or the soul within. The mind-stuff becomes a molten-stuff in both the cases. Only the fire that melts the mind is different.

#### V.

In the case of sense-impressions from *without*, the molten-stuff is prepared by the fire of lust for the enjoyment of sense objects. While in the case, of the "Signet-impressions" (*Mud-rārdham*) from *within*, "the molten-stuff" is prepared by the fire of *tapas* or sense-control—the power of the cultivated will to withdraw the mind from sense-objects and further *abstract* from it the Fire of Energy (*Prāṇa*) from which it drew its own motive force. Just as ice melts by the withdrawal of the latent heat within it, even so, the mind-stuff melts by the withdrawal of the Prāṇic Energy (*the fire of Prāṇa*) latent in it. This process is called *Prāṇā-Yāma*, as the previous process of sense-control or withdrawing the mind from sense-objects is called *Pratyāhāra*.

The next *process* which purifies the mind (abiding in the abstracted Fire of *Prāṇa*) and gives it the "witnessing power" in the *Suddha* state is a threefold one and it is called *Yoga-Samyama* in the technology of *Yōga Sastras* or *Nichhya*

*Jñāna* in the technology of *Jñāna* Sastras. In the former case it consists of the triple process in one, of *Dhāraṇa-Dhyāna-Samādhi*; and in the latter it is called *Sravaṇa-manana-Nitidyāsana* in one which alone gives *certitude* of knowledge.

- (i) *Dhāraṇa* and *Sravaṇa* involve the power of fixing the attention absolutely on a given point or subject.
- (ii) *Dhyāna* and *manana* involve the power of grasping the point or subject presented thoroughly so as to be able to express it in one's own way or in different ways as the occasion may demand, to make another understand the idea grasped and presented by the student.
- (iii) *Samādhi* and *Nitidyāsana* involve the power of assimilation of the idea or subject presented in such a way that the knowledge so gained, shall become part and parcel of the student's own self and come to him spontaneously without adventitious aid of mnemonical devices such as *notes, glossaries, recitation etcætera*.

These three processes are the initial points to be gained and they are the most difficult to achieve by the novice.

Until the *Novitiate* has successfully scaled these lower heights, he must ever remain a subject *unfit* for initiation into the mysteries of life and any teacher who initiates him into the higher mysteries of life will be doomed to eternal suffering and misery, for he stands guilty, in the eye of the eternal watchers of Dharma (the yoginis of Avaranasakti) of "allowing loaded pistols to be handled by incompetent (and I may add, ignorant) marks-men" who are apt to use it at the slightest provocation—a heinous crime in the eye of the Guardians of Law, be that Law earthly or heavenly (I mean *natural* or *Spiritual*).

#### VI.

There are three obstacles for the successful achievement of these three necessarily preliminary disciplines. They are *inattention* or carelessness in the first stage; *thoughtlessness* or inefficient power of investigation in the second stage; and uncertainty or the wavering attitude of mind of the Student in the third Stage.



The remedy for the defect in the first stage must be corrected by the disciplinary *Guru* during the stage of character-building or *Gurubhāvāsum*. The second defect can be cured only by *Devata-upāsana* or worship of *Ishta-Devata*.

The third defect ("wavering attitude of mind") in *Samādhi* or during assimilation of knowledge can be cured only by the companionship of realised souls or *Sat-sangam*, by which is meant, intelligent intercourse and spiritual communion with them in the higher mysteries of Life.

This *wavering attitude* of mind is the most deplorable of all, for, while it heightens the sensibility of the Student, it deprives him of the Peace that he yearns for so much, without having that steadiness of mind which its realisation absolutely requires. The *Sruti* declares that he who has no certitude of knowledge as to his own realisation is the most abandoned wretch of all. "*Satyam, Satyam, puna-r-satyam, samśyānubhavam gathi nāstik.*" That is to say, "Verily, verily, in sooth the wavering-mind (wallowing in doubt) in the process of realisation never reaches the Goal."

These preliminary thoughts I have jotted down for the benefit of those who like the aged and respectable correspondent who has written to me,\* has been touched to the quick by the articles which by the Grace of My *Guru*, I have been contributing to the pages of the *Brahmavādin* (now collected in book form), who in their commendable zeal to attain to self-realisation declare themselves ready to give up family and all to go and fall at the feet of the *Sat-Guru* who will help them to reach the Final Goal—"the Home of the Lord," there to rest for ever in Peace and Bliss.

Well! I sympathise fully with their zealous watch and noble desire to attain the final Goal and reach the home of the Lord. But I wish to point out to these long-suffering

\* I request my correspondent to accept this as my answer to his very touching letter, which I very much regret, I cannot, for obvious reasons directly answer. I must wait for the Call and cannot presume it for myself.

long-enduring devotees of God, through their own *Ishta-Dēvata*, that the Final Goal is not to be reached by merely longing for it, however earnestly, with fleshy desire. They must get rid of their own *karma* first (*Sakala-tyagam* as it is technically called) and for this there is nothing like sticking to one's post of duty be it amongst wife and children or in the midst of forest and wild beasts. That Great Statesman-saint and Sage of the Tamil Land, St. Tāyumanavar says:—

“Oh, Student of the mysteries, Renunciation, internal or external is difficult to realise; whether it be external like that of Pattanattu Pillai, or internal, it is equally great. Make thy choice of either and stick to it. For ‘internal’ and ‘external’ are mere names to the realised soul who realises the Truth as one both internally and externally. Immanence and transcendence are distinctions to be observed only in the field of Practice and Sādhana. They are not in ultimate Realisation. Aum Tat Sat.

C. V. S.

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#### Marcus Aurelius.

Keep thyself simple, good, pure, serious, free from affectation, a friend of justice, a worshipper of the gods, kind, affectionate, strenuous in all proper acts. Strive to continue to be such as philosophy wished to make thee. Reverence the gods, and help men. Short is life.

\*\*\*

He who has seen present things has seen all, both everything which has taken place from all eternity and everything which will be for time without end; for all things are of one kin and of one form.

\*\*\*

Men exist for the sake of one another. Teach them then or bear with them.

## THE PHILOSOPHY OF KARMA.\*

सारासारविवेकज्ञा नरीयांलोकविमलसराः ।

प्रमाणतन्त्रास्तन्तीति जिज्ञासाकर्मणःकृता ॥

Karma is act. The whole creation is a mighty stupendous act. The word Creator itself comes from *kri* : to do. Act then proceeds from the Creator. Man is a pro-creator or an agent or actor after the Creator. The Primal Creator is the cause, the *कारणन्तुष्येयः* of the Upanishats. This is Brahman.

Before we proceed, shall we say we shall take this Brahman as an axiomatic truth? and that if His existence is not demonstrable by means of Perception and Inference, we must have recourse to Revelations? All our arguments on Karma more or less shall have to depend upon our authorities : the Scriptures or Vedas or Sanātana-Dharma ; and they will only appeal to those who believe in it, as said in the opening verse.

By our own ratiocination, we may conceive Brahman or the Infinite as in immediate touch with us. If you take the *dravya* (substance) space or time, and try to set limits to either of them in imagination, the mind immediately inquires : what is beyond those walls of limits imagination might so impose? The answer is, there must be a Beyond ; again another, and another and so on, it leads to Infinity without stopping. In our Vedāntic terminology, this conception of the Infinite is called *kāla-pariccheda-rahita* and *deśa-pariccheda-rahita* ; and there is in addition the *vastu-pariccheda-rahita*, or limits not assignable by any other known object on the Infinite ; for it is only a Finite that limits a Finite. The mind again knows that any object contoured by the mind, cannot *ipso facto* be the Infinite. Leave one object and take another ; Brahman cannot be that again. Brahman being thus conceived as the Infinite, it is

\* A paper read before the 5th conference of Śaiva Siddhānta Mahā Samājam at Rāmnād in December 1910, by A. Govindāchārya Svāmin, M.P.A.S., M.R.S.A. ETC.—Eḍ. S. D.

again the Absolute which with Infinite gives the idea of the *Pan-theos* or the *out-pervading* and *Im-pervading* Godhood, the Nārāyaṇa-ic conception.

Instead, however, of every individual mind reasoning out Brahman or Parabrahman in this manner, Revelations whether they be considered as Revelations of a God, or Revelations emanating from the depths of consciousness of God-inspired men, help us to these conceptions, as truths discovered by a long and laborious process of thought, be they of God or of Godly souls,—saints and sages.

But while Revelations possess the value as shown above, Perception and Ratiocination are not at the same time denuded of their true worth in supporting revelational truth. Hence Manu says:—

आर्षधर्मोपदेशं च वेदशास्त्राविरोधिना ।

यस्तर्केणानुसन्धत्ते सधर्म वेदनेतरः ॥

The Revelation itself e. g. '*tad vijñāśasva, tad Brahma*' [Taittirī : Up.] prompts reason to search Brahman.

Such then are the relative values of the several Means or Instruments of Knowledge or Evidences placed at our disposal for cognition of cosmic categories.

Let us then take Brahman as a necessary (*a priori*) postulate for our deliberations on Karma. Revelations tell us that Brahman is : सत्यं ज्ञातमनन्तं ब्रह्म i.e., He exists, He is the Will and He is Infinite. Out of this Will there came forth the act (for the Will is the potentiality of act). This Brahman (Creator) willed "let me become many" (बहुस्यां प्रजायेय [Chh-up 6-2-3]).

All creative act is thus preceded by Saṅkalpa or Will. Thus will and act may be said to be the *avyakta* and *v,akta* modes of the same Principle. Act is Will manifested, and Will is Act unmanifested. They are the potential and the kinetic states of the One Eternal Energy—the Brahman.

Now take any periodical creation. Periodical means a time-limit. Was there a time then when any act, like say, creation began? Other religions such as Christianity say that

creation began in time, so that before that time there must have been no act or creation. But our Vedānta philosophy asserts that creation properly is an eternal act, any particular link in the chains of which, called a creation, has time-limits covering a certain interval which begins with what is called an act of *sarga* or Differentiation and ending with what is called an act of *prati-sarga* or Integration. Before and beyond such periodical limits, there is necessarily the expanse of the Infinite. Every act therefore is not a spontaneous event, but is an effect preceded by an inevitable Cause, a Law expressed by modern scientific language, as that of the correlation of forces, a law known to our philosophers viz., नकारणात्कार्यसिद्धिः that there can be no effect without a cause—Hence our Revelations declare. वातायवापूर्वमकल्पयत् i.e., When a creative act became manifest, it had its germs in the consummated product of the creative act prior to it. As before, so now ; as now, so again.

Hence Karma or act or its *avyakta* or indiscrete state called Will, is a fact co-terminous with Brahman itself. That is, once when Brahman is admitted as the Infinite, Eternal or Ever-Existent, its will is *ipso-facto* ever-existent with It, and therefore Karma or act, its counterpart is a never-ceasing function of Divinity. This is the subject so well handled by Kṛṣṇa-dvaipayana-Vyāsa in the Brahma-Sūtra :

न कर्म अविमणादिति चेन्ना नादित्वादुपपद्यते वा व्युत्पद्यते च ॥

Now comes the Karma or act of man or the *pro*-creator as we have called him, or a creator working after the patterns or models readily provided for him by a Superior Power, a Superior Agent, the Universal Creator or Brahman or Parabrahman. Now unless man existed, or rather Individual soul existed, as a verity conceived as an entity distinct from the Universal Soul or Parabrahman, no individual Karma as differentiated from the Universal Karma of Brahman is possible of consideration. Hence then comes the necessity for predicating a category, called soul, a necessary postulate of existence, which is to be held answerable for all its own circumscribed or limited acts. Our Vedānta tells us again that the act of a soul emanates from



its own will; but both its will and act are contingent on Brahman's will and act. The Individual soul is endowed with a will, which is free, but within circumscribed limits. This power of the will is a delegated power, or what is called *इत्तत्त्वातंत्र्य* within the limits of which the soul is free, and from this limited freedom comes the limited responsibility for its acts.

Western philosophy dissects the mind into Intellect, Will or Conation and Emotion. But our wide generic term for all these faculties considered together is *consciousness* or *cognition* (awareness). It is consciousness that moulds itself into any of these forms. And this consciousness is in every atom of the cosmos. Says the Vishṇu-puraṇā, for example, अप्राणिवत्सुस्वल्पासा स्यादरेषुततोऽधिका,— only that this consciousness exists in different *degrees*, not different *kinds*: i.e. तारतम्येन वर्तते in all the several kingdoms of nature, the mineral, the vegetable, the animal, the human, the superhuman and Divine, perfection of Consciousness being predicable of the last alone. Apply to this the thoughts embodied in the recent discoveries of Dr. Bose, viz of the so-thought-of non-living metals possessing consciousness and responding to stimulus, like any other so-called living thing.

The series in the manifestations of consciousness culminating in *Karma* or act, are briefly explained by our Āchāryas in a verse :—

आदावीश्वरदत्तएवपुरुषस्त्वातन्व्यशक्त्यास्वयं तत्तद्रशनचिकीर्षणप्रयतनान्युत्पादयन्वर्तते ।

तत्रोपेक्ष्यततोनुमत्याविदधत्तन्निग्रहानुग्रहौ तत्तत्कर्मफलं प्रयच्छति पुनः सर्वस्य पुंसो हरिः ॥

Now this verse gives also the relation between Individual Karma and Universal Karma, or the Karma or act of the Individual as related to the Universal. For a moment take it also as a postulate that inasmuch as Parabrahma is Infinite, His Will co-terminous with him; and time is another Verity, infinite also in its nature, the soul is also co-terminous with Brahman. Now then at any point of time, we have the Individual with a will pregnant with a fund of Karma, all by virtue of being a grant or delegation made to him by Brahman; and that within the limits of delegacy, the Individual is free.

What he does according to the above verse is that he is first conscious, he then wills to act, and thirdly puts forth a tangible effort, the act. It is a recognized concatenation of causes and effects with our Vedāntins that *Kartṛitva*, or the being an agent or actor can only follow from *Jñātṛitva*, the being conscious and willing to act, and that from *Kartṛitva* necessarily emanates the *bhoktṛitva* or the being the enjoyer; or in other words the reaper of the consequences, good or bad, of his act.

Now the relation of the Individual to the Universal in Karma or act is this, that whereas the former wishes to experience the fruits of his act, the latter does not; Parabrahman according to the above verse watches the acts of the Individual, rewards him for good acts, and punishes him for bad acts. Being the Rewarder, He is not therefore the Experienter. He is simply and pre-eminently the Watcher, as beautifully allegorised in one of our Upanishats:—

द्वासुपर्णमयुजासखाया समानवृक्षं परिषस्वजाते ।

तयोरन्यः परिप्लव्यतादृष्टिं अनश्नन्नन्योऽभिचाकशीति । Muṇḍaka-Up. III. 1.

This is a parable viz., of two birds perched eternally together upon the mysterious tree of life; the one bird the *Jivātman* picks the fruit of the tree by desire for tasting it and therefore takes the consequence whether it doth taste sweet or bitter; whereas the other bird the *Paramātman* has no desire but simply witnesseth and watcheth the other, and is thus ever shining.

Hence Prābrahman or *Paramātman* is free from any indictment of partiality and ruthlessness that can be levelled against Him inasmuch as the Individual has his own Karma or act for which he becomes individually accountable; and this question is ably handled again by Śrī Vyāsa in his *Brahma-Sūtra*: 'वैषम्यैर्नृष्ये न सापेक्षत्वात्' i.e., In Parabrahman or God, partiality and cruelty do not abide, for there is the Individual's own Karma or act which binds him and which is the real cause of all the diversities and apparent injustices, miseries &c., we humanity are accustomed to parley about.

Now then this *Karma* or act, or Individual Karma is also beginningless, for Parabrahman is beginningless, His will is co-terminous with Him, the soul is beginningless, hence its own will, and hence the act or Karma which ariseth out of that will is also beginningless; and time of course as we have shown is beginningless.

Men often ask, when did Karma begin? But the answer to them for all time is that this question is a logical contradiction in view of the eternal facts above stated.

Now comes the question:—What are good acts for which souls are rewarded, and what are the bad acts for which souls are punished? What is the determinant? or who is the Judge to discern as to what is good karma and what bad? Here again we are obliged to resort to our Śāstras, or the *Vidhi-nishedh-ātmakam Śāstram*, or a ready Code, call it Revelations or not, which points out to us what is good and what is bad. Here is provided again the occasion for the consideration of all *Karmas* pertaining to the *Varṇas* and *Āśramas*, of Hinduism. The *Karmas* are divided again as *Nitya*, *Naimittika* and *Kāmya*; and again there is the broad division of *Karmas* into *Sāmānya* and *Viśeṣa*. The *Sāmānya dharmas* or *karmas* are for all mankind, in the *Viśeṣas* are comprised the *Varṇa* and *Āśrama* Dharmas.

The very term *Viśeṣa* means that which is special, not general. The speciality comes from the several tendencies, temperaments and tastes, which men inherit. And in this inheritance, heredity plays a large part. Men are wont in this age to disregard or undervalue this factor. But science and theosophy are both coming to recognise the great fact of atavism which determines men's births and dooms. The great question of *Chāturvarṇya* that is at present being so warmly discussed in our country, can never with impunity ignore this factor. Granting for a moment that it is a negligible factor, there need be no unseemly fight about the *Samskāras* or Sacraments pertaining to this caste or that caste, or a scramble by one caste for this or that *Samskāra* or Sacrament

imposed on another by tradition, and as if that confers on one any enviable distinction, prestige or privilege. Introduce if you please at once the class system as obtains in Western lands and be happy if that measure really confers happiness, but those who have witnessed the Western society under the class-system as for instance our England and America-returned brothers, have, judging from their utterances, no good account unfortunately to give to us of that system. Comparing the one with the other, both native as well as foreign opinion is, strange to say, veering round to favour our caste-system. For an example of foreign opinion read what Abbe Dubois, Havell, Monier Williams, Sir Henry Cotton, W. H. Hunter, Marquis de la Mazalier, Sister Nivedita and others have expressed, and also watch the anxiety of our foreign-returned brothers to get back into their own fold. Mrs. Annie Besant's oft-repeated wish to be born as a Brāhman in her next birth is significant as having a bearing on the caste question, though to all intents and purposes, she is in spirit Brahman, and she can afford to wait for the Saṁskāras or Sacraments which our Sāstras reserve for particularly produced bodies, the *Pākajas*, as the technical term goes. That this question is being discussed in all its bearings just now all over our country, especially in its relation to sea-voyage, is a matter for congratulation. Long ago did we express our opinion that *Parishads* should be constituted and new Nibandhanas or Nirṇayas according to the spirit and requirements of the age brought into vogue and to this natural work the recognized pontificates of our country should earnestly set to work shaking off their lethargy for the nonce. To return from the digression. All these Karmas or Dharmas, be they *sāmānya*, general, or *Viśeṣa*, special or particularised, are acts prescribed which in some form or other mankind is impelled to do under eternal physical and moral laws.

All the Karmas or acts to be done, each according to his position or status in life, status in society, and in relation to the result which he wishes to achieve, all come under good or

*vidhi-Karmas*. The bad or the *nishcdas* are totally eschewed by their very nature and do not therefore at all enter into our deliberations here. For it is written :—

यश्शास्त्रविधिमुत्सृज्य वर्ततेकामकारतः ।

नसंसिद्धिमवाप्नोति नसुखंनपरांगतिम् ॥

In order to elucidate our subject further, we have here only to consider the good *Karmas*, viz; those enjoined by the *Sastras* such as:

तस्माच्छास्त्रप्रमाणेन कार्याकार्यव्यवस्थिता ।

ज्ञात्वाशास्त्रविधानोक्तं कर्मकर्तुमिहार्हसि ॥

We shall only broadly again consider the two great divisions of the good *Karmas* viz the *Pravṛitti* and the *Nivṛitti*. *Pravṛitti* means embarking for, and *Nivṛitti* means debarking from. In other words, *Pravṛitti Karmas* may be called the interested acts, and *Nivṛitti Karmas* the disinterested acts. The interested acts bind the man or soul to its interests, (i.e.,) results. This lands it into a state called *Samsāra* or bondage or *formal* existence; whereas the disinterested acts free it from bondage, and lead it to *moksha* or redemption, or what may be called *spiritual* existence, the antinomial to the *formal*.

Now as explained before, Will leads to Act, and Act to manifest itself requires a vehicle or medium. Act manifestable by a medium and in a sensible manner requires an organized structure which in our case is what is called body with senses and all. Now the body that we may at any moment happen to possess is the resultant of a long evolution; and to evolution then belongs our doctrine of many births, or re-births or re-incarnations. Here is evident the nexus between *Karma* and *Janma*.

*Pravṛitti* or interested acts must bring on experience or enjoyment; and enjoyment of the results of acts is only possible by a three-fold objectivity. This threefoldness is *Bhogyā Bhogopakāraṇa* and *Bhogasthāna*. *Bhogyas* are the objects of enjoyments; *bhogopakāraṇas* are the instruments of enjoyment, which are this body, its senses &c.; *bhogasthānas* are the localities where objects are enjoyed. This triad is of the material or



formal evolution as contra-distinguished from the spiritual. Here we come to the conception of matter, a Postulate or Verity without a consciousness of its own, but is that which is capable of being fashioned out into myriads of wonderful objects for the enjoyment of a conscious entity. The conscious entity is the spiritual entity or the soul, and the unconscious the material non-ego. They are also designated by the terms *the self* and the *non-self* or *ātma* and *anātma*, the subject and the object, the *pratyak* and *parūk*, the *Jñāta* and the *Jñeya*, the knower and the known, and so forth. Once more we are here driven to seek enlightenment from Revelations which tell us that the material entity as well as the spiritual entity are both beginningless:—

अजमेकालोदितशुक्लकृष्णं बहिर्प्रजाजनयतीति रूपम् ।

अजोद्भवेकोऽनुष्माणोऽनुजेते जहात्येनांभुक्तमोगामजेन्यः ॥ [Svet-Up. iv 5.]

We have then, a Trinity of eternals, but mark that two of them, soul and matter periodically emerge into manifestation and merge into unmanifestation, whereas no such thing is, *en hypothese* predicable of the *Parabrahman*. We have thus a Parabrahman or Paramātman, the great universal Actor but whose act is disinterested; a Jivātman, the conditional actor whose interested acts fix him to the fruits of those acts, pleasurable or painful, and bind him therefore to matter, which takes the organized form of a body and a big body as it were in the form of the objective universe. A hedonist may here humourously hint in the manner of the Asura in *Gītā* अपरस्परसंयुतं किमन्यत्कामैहेतुकं [xvi-8] i.e., that this body is no more than the product brought about by the sexual union of a father and a mother; but our quick retort to this hint is that that union itself is a *Karma* or an act for the happening of which, many prior causes conspire, which are quite in the domain of the unconscious as far as the couple's understanding reaches. To return, interested act or *Karma* begets fruit. The enjoyment of that fruit is through material objects, for which an organized body is the primary requisite. The shaping of this body is in the hands of the Lord, as He is the Watcher and Rewarder as shown in the opening paras.

This question Sri Vyāsa considers in the *Brahma Sūtra*.  
फलमतउपपत्तेः [iii-2. 37].

The *Sāṅkhyan* dualism denies boldly that any Superior Lord is at all required in the Scheme of the Kosmos; for Karma "Works" may determine all results. This is also the ground taken by the *Pūrva-Mīmāṃsakas*. But according to Vedānta, *Karma* is *jaḍa* or *achetana*, i. e. lifeless; again its dictum is that the soul which performs the *Karma* finds its own efforts insufficient for salvation. Hence Brahman or a Superior Lord becomes a necessary postulate, and it is He who grants the fruits of acts. Hence फलमतउपपत्तेः as Śrī Vyāsa lays down.

Thus then, the more interested the acts are that a soul performs, the more will it be associated with matter, but the more those acts are of a disinterested character, the more is it severed from such company on the one hand, and on the other hand the more near does it approach the Lord, Parabrahman, the Pure Spirit. Matter or *Prakṛiti* is called *avyakta* and Śrī Kṛishṇa says:

क्लेशोधिकतरस्तेषा मध्यक्तासक्तचेतसाम् ।

अव्यक्ताहिगतिर्दुःखं देहवद्विरवाप्यते ॥ [Gi. xii. 5] but those who

येतुसर्वाणिकर्माणि मयिसन्न्यस्यमत्पराः.....तेषामहंसमुबर्ता मृत्युसंसारसागरात् ॥

[Gi. xii. 6.]

Those who are attached to *avyakta* reap suffering, but those who seek Me are delivered.

There is then such a division made in *Sāstras* as *Pravṛtti karmas* and *Nivṛtti karmas* whose nature has been shown; but the *Pravṛtti karmas* also partake of the nature of *Nivṛtti karmas*, the same *Sāstras* again tell us, if only there be a change in the motive thereof. Finally it amounts to this that *Pravṛtti karmas* done as duty, or as Worship of God, are no more so but become *Nivṛtti*. For example it is written in the *Bhagavat-gītā* : यज्ञार्थात्कर्मणोऽन्यत्र लोकोयं कर्म बन्धनः [iii-9] That act binds which is not of the character of *Yajña* or Worship. This is the burthen of the celestial song or the "Philosophy of Karma" taught in the *Gītā*; and it is again the topic discussed by what is known as the विनियोगपृथक्त्वन्यायः of the *Pūrva-Mīmāṃsakas*

*Pravṛtti* as such is thus the inexorable Law of *Necessity*, but *Nivṛtti*, or *Pravṛtti* in its changed aspect of *Nivṛtti*, is also by parity of reasoning the inexorable Law of *Freedom*.

Parenthetically we may observe that many understand the Gītā as a Philosophy of Quietism or entire cessation from work ; and this opinion has a tendency to lead man to indolence and helplessness and fosters the notion of a blind dependency on deity. But that the teachings are quite the reverse may be shown by many large citations. It is enough for me however to draw attention to only one passage here, where Śrī Kṛṣṇa says in his *Vibhūti-Vistara* Chapter : शब्दमेवैषां पुरुषेषु i.e., 'All that is known as strenuous effort in man is myself'. The lazy man then who does not put the God-given body and mind to the use they are intended for is not a Bhakta indeed. He can certainly not be a godly man. Sure he displeases Kṛṣṇa the Teacher and Master; and when the Master is displeased, one may well fancy what the consequences of that displeasure may be.

Well then, we have come to the *Nivṛtti Dharmas*, or *Nivṛtti Karmas*, in this two-fold characteristics ; viz., *Nivṛttis* definitely so known and enjoined in the *Śāstras* as such and *Nivṛttis* which *Pravṛttis* become by a change in the *motif*. The ultimate of this *Nivṛtti Karma* is Divine-Worship. Divine-worship is the acme of all moral virtues. If the verses be read beginning from अमानित्वमदंभित्वं अहिंसाया न्तिरार्जवम् in the Gītā [xiii], the ultimate or culmination of all *karma* is pointed out to us as : यविचानन्वयोगेन भक्तिरव्यभिचारिणी.

This leads us to a consideration of Worship, for worship is the highest *Nivṛtti-Karma* for a soul, if he is a *Mumukshu*, i.e., he who wishes to dissociate himself from matter and reach Spirit, i.e. the universal Spirit, Parabrahman. Now, worship is not only a science, but is an art as well, and has much rationale about it.

According to the psychological datum or fact यन्मनसाध्यायति तद्वाचावति तत्कर्मजा करोति, Worship must first be born in the mind

and ripen in the heart of the person. The exuberance of this mental-hearty worship finds its expression in speech, and this worship by speech is further enhanced in effect by the bodily deed. Man is thus a triply constituted being: of mind, speech, and deed; and all these several organs desire to unite in worship, and this united desire cannot be confined to the one or the other partner of the union without detriment to the general interests of all. Worship mental, is no doubt the dominant factor; but the verbal and the manual are accessories and are very faithful servants quite deserving of impressment into the service of worship.

The service of Worship depends on the fundamental belief in the triad of Postulates, viz., the Worshipper,—soul,—the Worshipped,—God or Parabrahman, — and Worship, the highest *nivṛtti-karma* or transaction subsisting between the two, Worshipper and Worshipped. Worship by definition depends again on two fundamentals, viz, that the Worshipped ought to be a Personal or Saguṇa-God, endowed with as many auspicious attributes as only the Infinite can be so endowed; the 2nd fundamental being that that worship is for the interests of the soul, for if worship leads to salvation that salvation is for the soul and not for the body with which the soul happens to be temporarily associated. The body is corrupt and has apparently, apart from its informing soul, no craving for salvation. Hence the idea of salvation is only for the soul who believes in itself (i.e. soul) as a distinct entity from the body with which it may be, though in such intimate, union. The *Science* of worship then depends on these basic principles. It has no existence for him who has no faith in those principles. To the believer or the convinced of these four fundamentals, there is the Science of worship, which is an act of the highest devotion of the mind and heart, aided by speech and deed. The *Science* consists in that the soul has a desire to extricate itself out of the trammels of matter or bondage known as *samsāra*, and reach a state of bliss and blessedness of an everlasting nature; in other words, join Parabrahman

Whether when the soul reaches Brahman, both merge ; whether it be the soul that mergeth in Brahman or Brahman mergeth in the soul; whether it be that in this merging the soul vanisheth, or Brahmanhood be usurped by the soul, are matters which need not now distract us. The end of it all may be *Kevalādvaita*, *Śuddhādvaita*, *Viśuddhādvaita* or any other species of Advaita, conceived by man. But instead of wasting the small but precious term of life in wrangling about these subtleties and racking the brain about metaphysics, time is better employed by letting the heart quietly speak to the soul. If the heart melts into worship, let no metaphysics sin in restraining it. Brain-speculation has certainly its own value, but if it runs riot and kills love between man and man and man and God, it ought anon to be curbed. There is a solidarity in humanity which the heart bespeaketh, whichever sort be the Advaita one may profess ; we are all agreed in that that One Brahman is *अनन्द*. So says the Śruti 'अनन्दब्रह्मेतिव्यजानात्' 'रसोवैसः' In giving liberty to the mind, let the heart not get strangled. In allowing the heart to well up in emotion, let not mind again be enslaved. Let the two work harmoniously together. Philosophy comes of the one, but religion comes of the other, and it has been a trite saying with us all that the one is the handmaid of the other. If the soul is weary of embodied existence and wishes to give it up and gain a spiritual or Godly existence, the Way or the Science of worship is this ; but is not for that soul which is self-satisfied, which in philosophical language is the state of *kaivalya* or the State Isolate, or isolate from God.

Now comes the *Art* of worship. Mere science or a theory of Science is dry and is of little *practical* value to mankind. All our worldly concerns become a success only by virtue of its practicality. He is a man of mere theories, not a practical, utilitarian man, you would say and dismiss him perhaps summarily as a visionary. But when theory is applied to practice, mankind welcomes it.

Apply this principle to the Science or Theory of worship. The practicality of any science consists in its art. The many



practical Institutions we find on earth, the Churches, the Mosques, the Temples, the Behrams and so forth are but illustrations of man's instinct of worship reduced to, and finding expression in, art. Worship, we said, is threefold, mental, verbal, manual. If the mere Science satisfies the mental, Art is wanted to satisfy the cravings of the verbal and the manual. The art of speech displays itself in literature and poetry; the art manual expresses itself in painting and sculpture. Out of the exuberance and ebullition of a soul's love for its divine Lord, Father, Mother, Spouse and what not, Art takes its rise, and expresses itself in praise and not satisfied with that, accompanies it with gesture. No spiritual statesman should therefore forget these fundamental conditions of the art of worship, when he is called upon to minister to the worshipping instincts of man over whom he may for the time being be called to rule. Abuses do certainly creep in, but such abuses are to be found in all departments of human concerns. The wise statesman's duty is therefore to try to remove the abuses, but never to destroy the Institution itself. The wise gardener applies the shears to the overgrowth, not to the root. The wise barber shaves the hair, never skims the scarp. The wise statesman spiritual, then, comes to fulfil, not to destroy.

Now in the same way that mind, speech and body unite in worship, the larger man,—mankind—wishes to congregate for communal worship. This instinct cannot be met but by Temples and such other popular Institutions and soul-inspiring rituals, connected therewith. Temples are wanted; dispensing with them altogether would be a national catastrophe. The Institute is necessary, but how to have one in all its requisites of purity and beautiful art, how to effect reforms in ritual and management and where to apply remedies in the existing, perhaps out of date, organism and function, is what must form the most anxious, arduous as well as delicate care of a ruler over men, ruler not only over their persons, but over their minds and hearts as well,—ruler not only over their material, but over their spiritual well being.

Mental or Spiritual worship is the dominant indeed, without which the verbal and the manual are useless and lifeless, but with which, as the scientific, they constitute the art which gives it all the Beauty of Name and Form, the naming coming from the Speech and the Forming coming from the Deed. The Science is but the kernel, whereas the Art is all the beautiful demonstration clustering round it. The Art of worship is so to say the *Vibhava* or *Vaibhava* of the Science, in the relation of the beautiful phenomena of the universe to its central Noumnon or the substratum of the sum of existence, called God. If a father celebrates the marriage of his son or daughter, the mere science of it consists in repeating a few Vedic mantras. This is done in no time, but you find men actually not satisfied with this dry and grey 10 minute's formality. They wish to enhance the effect of the event by grand demonstrations, and demonstrations on a large scale. They begin with their ever-green pandal before their mansion, and go through a series of *fetes* and parties, for 5 days and 10 days and a month together, finishing up with processions and illuminations and what not. Supposing then a man is found who loves his Lord God more than his son or daughter? What all will he not do for his Lord! consider for a moment. The spiritual statesman had better take care therefore how he may manœuvre with the delicate question concerning the cravings of the human heart. The secrets of the human heart, a connoisseur alone kens. The outbursts of the heart in thought and speech are never a theme for his suppression or repression, but is a constant psychological problem to direct, and divert, if need be, into useful channels. If an oppressor takes the field in this respect, he becomes unblest by unblesting the instincts of the oppressed. Man, he must know, is never satisfied with vacuities and abstractions. As he is constituted, he wants *discretes* (*vyakta*) and concretes. A wise statesman spiritual therefore knows how tactfully to minister to these promptings of the human heart.

We have shown in what the Science and Art of worship consists. But what is the rationale of worship? In this act of

worship what part do Images play? What are Images, again, are they dead or living? This question depends upon some fundamental ideas. The 1st Idea is that of God and his Over-pervasive and Im-pervasive character. - His Pervasion again, our Scriptures say, is of two sorts, pervasion for the performance of the function of sustaining being. This is called सामान्याधिष्ठान. The other kind is pervasion or Divine Presence, for the sake of the Worshipper, in any object the worshipper may lovingly choose. This is called विशेषाधिष्ठान. *Sāmānya* is *general*, and *Viśeṣa* is *special*, manifestation of the Deity or the Divine. This is beautifully expressed by an allegory :—

श्रीशस्यसर्वाधिष्ठानं दारुवद्विवदीरितम् ।

विष्णोर्विशेषाधिष्ठानमयःपिण्डाग्निवन्मतम् ॥

I.e., “The general presence of God is like the heat, latent in a piece of wood; whereas His special presence is like the visible fire of a heated iron ball.” To those who believe in Krishna, and therefore in the Gītā passage :—

अवजानंतिमामूढाः मानुषीतनुमाश्रितम् ।

परंभावमजानन्तो ममाव्ययमनुत्तमम् ॥ [ix-11.]

from which it is clear that though Krishna's body was made of divine or Spiritual stuff, He chose out of His own condescension to descend on earth and make that body visible to material eyes. If this is believable, then the other is not difficult of belief, viz., the *special* presence of divinity in a stock or stone or in flesh or bone, or any substance in creation. But to those who discard such *Pramāṇas* or authorities, the argument possesses no value. This was the hypothesis on which the opening verse of this paper started.

It may, we say *enpassant*, here be suggested that Krishnas or Rāmās are after all mythical personages. But what we say is, mythical or no, they have come to live with us permanently, and have struck a deep root in our hearts and have taken such a sentimental possession of the popular imagination, that it seems useful to foster that national spirit abiding with us. If these traditional bequests are worth having and harbouring,

them we must have them ; but if not, their worthlessness or their unworthiness, as the case may be, has to be conclusively demonstrated to the consciousness of the Hindus before they can altogether be ostracised from the country.

Granting Images then, or Idols as some may prefer to name them, we say, we do not worship the mere Idol, but the Idea embodied by it and underlying it. Ours is *Devatārādhana*, not *Vigrahārādhana* as the missionary is pleased to stricture it. And then even the External Symbol, the Idol is not a meaningless form to us. For the Idol to us is the miniature of the Infinite. As our mind is not capable or capacious enough to grasp the infinite within its small compass, and craves yet for the very Infinite to be presented to it in finite forms for convenience of worship, the significant symbols *are* granted. Our Image is a miniature embodiment of cosmic truths. Here is a beautiful verse to the point : चेतश्चक्रति, चेतनासि, रमतिस्तत्संवृतिर्मालिका, भूतामिस्वगुणै रहंकृतियुगं शङ्केनशार्दयते । पाणाःस्नानिदशापि कौस्तुभमणिर्जीवः, प्रधानंमनः शिवस्सं कमलापते तवगदामाहुर्महान्तंबुधाः ॥

Hence we had better not do away with the Idols that are warrants of religion. If you calmly think over the matter, the universe is full of Idols ; and there is no such thing as an abstraction. Philosophers may think mental worship is sufficient, and that worship need not therefore be a concrete affair. But both these positions are untenable in the face of our experience. Let any philosopher appeal to his own Conscience as to what his mental abstract worship is, and he will find it a mere negation. Besides what may be good and sufficient for a philosopher—and after all philosophers are very few—is not sufficient to meet the wants of the populace, and in his attempts to make every one a philosopher instead of trying to be a real philosopher by being able to accommodate himself to many minds, and many hearts which think differently from him, we are afraid he will fail ; and again if he cares for himself, and is either antagonistic or indifferent to larger interests, he becomes selfish. That is a real philosopher who knows how not to tamper with, and at the same time how to be able to

minister to, the secret as well as sacred wants of many men. Certainly there are essentials, but they are mere essentials. But externals are also a necessity of our existence. For instance fancy what would be the essential monarch and what his essential work would be, if he had not his external faithful servants to attend upon him and aid him in his work? So do speech and deed stand to thought. Essentials are indeed agreed upon on all hands, but in the very nature of our constitution, in the nature of how the world round us is constituted, we dare not despise or dispense with the externals.

Again our Temples and Idols and all such Institutions are our strongholds of memorial, viz of our philosophy and religion, which after all are those which survive the human monuments of ephemeral interest. With their destruction and disappearance, a nation is eradicated, and a race is extinguished. The Temples *etc.*, are again our only embodiments of hoary palæontology and living transmitters of traditions and cherished associations. There is so much national sentiment again nestling round them. It is the one abode which in sorrow it seeks as its refuge. Again, when in these days it has become the fashion with men to daily raise statues to *men*, standing statues of our *gods* ought, I think, to be allowed to remain intact. I should stay the hand of the vandal and the iconoclast before he may succeed entirely to raze our national institutions by means fair or foul, and before our Rāmās and Krishṇas are regarded as devils possessing men, not as God descended on earth. This is the fact of Incarnation which other nations also admit. Believe in it or not as you may please, there is no reason for hate or ire against allowing their statues, as statues of heroes at least, to remain and gladden the heart of the nation? Even a Mr. Hooper of new york lecturing on Bahaism has the good sense to know and to state that Krishṇa is not a myth, not a mere hero, but God manifest as the Logos (see 4 and 7 of his lecture delivered on the 6th April 1907 in the rooms of the Bengal Social Club). Are Hindus now trying to deny a thing which even an outlandish Theosophy has found many reasons to



admit? Let the *avalāra*, be of God, or demigod, hero or saint, and yet it "quickeneth the flagging currents of holiness and righteousness from age to age." We must now sum up.

Creation is a great Karma or act and man is given a small though responsible share in it. And his act is either reward-bearing or redemption-bearing. The purpose of creation is salvation for all in the End; and this becomes the *Nivṛitti-Karma* or *Dharma*, when done without motive. At the crest of all *Nivṛitti-Karma* stands worship. If *Karma* is beginningless from its *pravṛitti* aspect, its fruit is endless from its *Nivṛitti* aspect. For Karma now partakes of the nature of Divine worship, which is Service to God, endless, for moksha or final deliverance is by hypothesis endless. The *Pravṛitti-Karma* has *pradhvams-ābhāva*, but the *Nivṛitti-Karma* has *prāg-ābhāva* only and becomes *Nitya* when once its destiny is reached.

The organized body that is given to us in the scheme of creation is intended for worship and for no other purpose. It is to be so used, not abused. So says a holy verse:—

विचित्रदेहसंघसिरीश्वरायनिवेदितुम् ।

पूर्वं मेवकृतामिहान् हस्तपादादिसंयुता ॥

This wonderful body with its wonderful mechanism is given to man for offering it to Him who gave it. So exclaims a Vedic Sage in the Taittiriya Samhitā देवकीतयेत्यांशुमि "O body! I wear thee that I may please Him with thee. The body then has got a *pravṛitti* aspect as well as a *nivṛitti* aspect of Karma. Let men profit by it. One of our āchāryas has beautifully embodied the foregoing thoughts in two verses which I simply repeat and stop:—

कठेऽस्म्यगङ्गतेऽस्तिनकारणव्युद्भेदे हेनच स्वप्नर्यषतजन्तुरार्जयतिचेन्मन्तुर्नियन्तुःकुतः ।

सस्तेऽनुजयायैप्रगुरुणादसेऽयतेनैवचेत् पुत्रोहन्तिनिजवपुःकथयतेतत्रापराधीतुकः ॥

शस्त्रंभूरेनिजस्वरूपमतयेस्वाराधनार्थवपुः स्वध्यानायमनश्चक्षुर्दिमनघालव्युचतीर्थादिकम् ।

तस्वान्यप्युपदेष्टुस्तमगुरुन्दत्वानुगृह्णातिसनस्संसारेतदपिभ्रमेमयादिकीकुर्वीतसर्वेश्वरः ॥

A. G.

## THE ADVAITA PHILOSOPHY.

*(Continued from page 312 of No. 7 Vol. XVI.)*

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### THE THEORY OF ILLUSION.

Now to come to the question of illusion:—In the case of any illusion, three factors are essential. In the first place the object seen, secondly the illusory form in which it is seen and thirdly a sentient being who so sees it. Now, in the case of the Jagat, it is said that God is the object seen, and that the Jagat and the souls in it are the illusory forms in which God is so seen—and now comes the third question—which is the sentient being who so sees? That is to say which is the object illuded? Is it God Himself? Surely He cannot be said to be subject to any illusion, and besides, He is said to be the object seen. Then who is it that is so illuded? Is it the souls? that will be inconsistent. Souls are one of the illusory forms in which God is seen. So that there must be some other object so to see it. A seer and a thing seen are quite different and distinct objects, and I am sure there need not be any difficulty in understanding this. Suppose that a piece of rope is mistaken for a snake; who is it that commits the mistake? Is it the snake itself—the illusory form in which the rope is seen? This is absurd!—and this is the argument put forward by our Māyāvāda friends! No illusion is possible without some one to be illuded, and to say that illusion itself is the object of that illusion is a contradiction in terms. Because, an illusion forebodes an object to be illuded which should necessarily be something other than the illusory form; and in the absence of such an object, there could be no illusion. We know that illusion is caused by the defective intelligence of the object illuded, and if the illusion in this case is said to be the cause of the object illuded,—including its defective

infelligence,—we will have to argue that a cause is produced by its effect ! A more absurd theory you cannot imagine !

We will consider another aspect of this illusion. Illusion is only a mistaken view. Can this view be said to possess any rationality in itself ? An illusory form is in fact, a nothing—a zero—it has no real existence. It is only a mistaken view of a weak-minded or a defective being. Can this nothing be said to possess intelligence and commit mistakes, as the illusory souls are explained to do ? Surely this is beyond comprehension.

It may be argued that the intelligence itself is an illusion ; but that there is an illusion is a fact, and I am only speaking of this fact. A fact can only be realised by a factor, and not by an illusory or imaginary form. Which is that factor that experiences this illusion ? If it is the illusion itself, I say that it is not only not a factor, but, as an illusion, it cannot be expected to have intelligence.

Now let us go further and consider another aspect of this illusion theory. If all the phenomena are illusion, and not real, in any sense, why should we trouble ourselves for liberation or Mukti ? What is liberation ? Liberation of whom ? Liberation of phantoms ? Why should we break our head for phantoms that have no existence in reality ? Will it not be madness to arrange a campaign for the salvation of phantoms and illusory phenomena ? It may be said that the campaign is to remove the illusion ; but in whose interestes I ask ? Is it in the interest of any real entity ? If it be in the interests of phantoms, will it not be the height of folly to attempt at seeking relief for such phantoms ? And who is it on the removal of the illusion, that will be benefited by the removal ? None. There will be no one left. Why then break our head and fight with shadows ?

It may perhaps be said that though phantoms we are, we are subject to the miseries of the world by our mistaking the same for reality, and that it is to remove this state of things, the removal of illusion is sought. I will come presently to the question whether the removal of this illusion or its continuance

is better. But if we are phantoms, if all our sufferings are illusions and whatever we may think of it is all an illusion, what real benefit will accrue by the removal of the illusory sufferings and illusory thoughts of phantoms? It may be that we do not realise that we are phantoms. But what of that? we are phantoms in reality; and what is the use of any realization by phantoms? And if God or His sublime presence His gracious influence is supposed to help us in expelling this illusion, He may be charged with doing or causing to be done a perfectly useless act—and this would be blasphemy again!

Our Māyāvāda friends might perhaps say that the souls ought not to be considered in the light of phantoms, but that they are little sparks of God that have been affected by this illusion owing to the influence of Māyā over them. But I am sure that they will not press this argument, with any amount of seriousness about them. Would they dare contend that any spark of God, however small it may be, will be affected by any amount of Māyā or any amount of illusion? It will be an unpardonable blasphemy to say so, and I do not think that they will blaspheme the great God in order to maintain their pet theory.

I know that in their anxiety to maintain their slippery ground, the Māyāvādins hop up from one argument to another, but could not find a firm footing anywhere. When they find it impossible to reconcile their pantheistic doctrine with their illusion theory, they come out with another story that what is deluded is only the *Jivātma* behind which is the *Paramātma* unaffected by any illusion. This is only a repetition of the same thing in another form. What is *Jivātma*? I ask. Is it a reality or a phantom? If it is a reality, then, there is no doubt, that there are two entities—God and Soul. If it is a phantom, why trouble about phantoms, I ask?

There is another aspect of this theory of illusion, which, if carried to its legitimate end will fall nothing short of the Buddhist theory of annihilation. The Māyāvādins say that all our woes and throes are the result of this illusion, and that

unless this illusion is removed there will be no end of those woes and throes. Although the souls themselves are the result of this illusion, according to their doctrine, yet so long as this illusion continues, the illusory souls will be subject to the illusory woes and throes, and when the illusion is removed and the truth realized, all miseries will come to an end, and along with them, the illusory souls too. That is to say, when the truth is realized, there will not be any illusory form of any kind, much less any illusory soul. Well, gentlemen, apart from the absurdity of the theory of illusion in its other aspects, I will ask you to consider it in a utilitarian point of view, whether the removal of such an illusion, if it is actually an illusion, is desirable at all. I will ask you to consider which is better—whether to lead a life mixed up with pain and pleasure, as we do in this world, or to be swept out of existence altogether? Would you not think, that the souls, though phantoms they may be, would do well to continue their existence in this illusion, rather than become extinct altogether by the removal of that illusion? I think as men of common sense, you would certainly prefer life to death.

But I know that our Māyāvāda friends will not admit the fallacy of their doctrine even in the face of such arguments. I have had some experience of their mode of reasoning, and they are no doubt experts in confusing the mass. They may now come out with the same story again and say "No, no, we do not say that the souls will be annihilated; but what we say is that their illusion will be removed and that they will be able to realize that they are God Himself". This is treading the same ground over again. If they are God, there is the formidable objection "How could God be subject to illusion"? If they are souls, then the existence of souls must be admitted. If they say that the souls are not realities but phantoms, then we have come to the same ground again, the fallacy of which I have already exposed.

These incongruities will clearly shew that the real truth expounded by our ancient philosophy is not that we are



illusory forms nor are we God, but that we are real entities in non-dual relation with the great God, and that, when we realize the truth, we will lose all our individuality—all our I'ness and My'ness—and merge into the sublime grandeur of the Divine Spirit. This was what Buddha meant by *Nirvāṇa*, and this was what Vyāsa meant by *advaita* in his Vedānta Philosophy. Of course in course of time, their real meanings were distorted and presented in a form entirely different from what was originally intended. That the Māyāvādins themselves realized the necessity of admitting the existence of souls would be quite apparent from the numerous references made to those souls in the Śāstras of that school, where they are clearly defined as immortal and eternal and as subjects of true realization. It is therefore absurd on their own saying to call these souls either as God or as phantoms. I must not pass over another attempt of theirs at reconciliation. Surely they cannot withstand the force of the arguments used against them, nor are they willing to admit their fallacy. They therefore try various excuses one after the other, but they fail miserably in each and every one of them.

When they find that their illusory souls are no good, they say that the illusion does not create souls, but that owing to the illusion of Māyā the unchangeable God appears as many souls. This is the same repetition again! To whom does He appear so is my question? Is it to Himself? No, certainly not. Is it then to the souls? This can neither be: because there are no souls. Then to whom? It must be to the illusory souls of whose fate I need not say any more.

Now gentlemen, I will point out to you another glaring absurdity in this connection. The theory is that God and Māyā are the material causes of the illusion. If that be so, so long as these causes continue, the illusion also must continue as a matter of course; and I fail to see any use in our endeavour to get over this illusion. The souls do not contribute any quota to the cause of this illusion, because they are only the result of that illusion; and how could this illusion be removed, while its two

material causes are there permanently? There is an object, and in its presence there is a mirror, and there should necessarily be a reflection. How is it possible to do away with the reflection without removing the one or the other cause? It may perhaps be said that by getting over the influence of *Māyā*, we could get over this illusion. But how is this possible? We, the souls are the effect of *Māyā*, and how could an effect get over the influence of its cause? How could a shade get over the Influence of the tree?

Now let us for a moment consider the purpose of this illusion. It is contended that God is the only Being, and that there is no other being but God. It would certainly be a pertinent and rational question then to ask, why should God produce this illusion? We know that illusion is something contrary to truth, and it will be wrong to say that it is a sort of deception. And are we to say that God practises this deception as a pastime, because, mind you, there is no one but God to be benefited or affected by this illusion? Can we say, with any sense of consistency in us that the great God, the fountain-head of perfect goodness, unfathomable wisdom and absorbing love, produces this illusion for his own amusement?

It may be said that God is not responsible for this illusion but it is only the imperfection of the souls that causes this illusion. But have we not been told that the souls themselves are the effect of this illusion? And my question is, why should this illusion be caused whereby the souls are produced and made to suffer by that illusion? Surely a Being that is the source of all these illusions and the innumerable evils and miseries that are consequent thereon cannot be said to be infinitely good. It may be that these evils and miseries are only illusions and not realities, but then the fact remains that there are evils and miseries in an illusory form, and this cannot be denied.

I know that the responsibility of this illusion is at times thrown on *Māyā*. But what is *Mayā*? It is only a non-intelligent object whose nature God knows well, and which is fully under the control of God. And such a *Māyā* cannot be

expected to produce anything without the will of God. And why did God produce this illusion? is the question before us. I will come to the question of *Māyā* shortly, but I must tell you here that according to the *Māyāvāda* doctrine, there should be no other object than God, and the responsibility of illusion must therefore be fully thrown on God, and I do not think that it will be possible with any one to explain this anomaly.

I know that when this strong argument is raised against the theory of illusion, the *Māyāvādins* resort to a very lame excuse and say that conditioned as we are we cannot question the action of the unconditioned God. With all deference to the memory of the late *Svāmi Vivekananda* whose name your society bears, I must say that he was himself of this opinion. He says:—

“The very question is impossible. You have no right to this question. Why? What is perfection? That which is beyond time, space and causation. That is perfect. Then you ask how the perfect became imperfect. In logical language the question may be put in this form. How that which is beyond causation became caused? You contradict yourself. You first admit that it is beyond causation and then ask what caused it. It will be nonsense to ask it, because the question is illogical.”

No doubt *Svāmi Vivekananda* was a great *Sannyasin*, and I may say, a great scholar too. So I may say of *Sri Sankarāchārya* also, whom I may even call a much greater man than *Svāmi Vivekananda*. But truth is truth and facts are stubborn, and, I should not feel nervous to speak out what I think to be the truth.

This line of argument followed by the *Māyāvādins* in support of their illusion-theory is more or less on the same line with the Christian sophistry that we should not question the action of God, which they generally come out with, when confronted with some sound arguments which they cannot possibly meet. It is true that we are conditioned in our present state, and we do not go beyond this conditioned sphere of ours when we put the question, nor do we attempt

at having any survey of the Beyond. No, not at all. We confine ourselves to our own sphere, and say boldly that conditioned as it is, this illusion cannot be ascribed to the non-conditioned and infinite God. It is inconsistent to call this conditioned illusion to be the effect of the non-conditioned God. That is our argument, and our argument cannot be rebutted by the empty rebuke, "You dare not ask that question." We say that if this illusion is attributed to God, He cannot be called infinite; but the Māyāvādins say that because He is infinite, we cannot ask that question. This is begging the question. If objections are to be shelved into the convenient corner of the limited nature of our knowledge, surely there can be no means of finding out the truth.

There is still another point which I think will go a long way to convince you of the futility of the Māyāvāda theory. If there is no other object but God, how could we maintain that God is good, that God is love, and that He is beneficent? Whom does He do good? Whom does He love? Whom does His goodness benefit? Can we say that His goodness benefits the illusory forms for which He is Himself responsible? A benefit to illusory forms is no benefit at all, and even if it be a benefit, it cannot be said to His credit that they were all produced by His own action. God can only be supposed to do good, if His goodness will benefit beings for whose existence He is not responsible. So you will see that God cannot be called good or beneficent under the circumstances; but on the contrary He will have to be considered the source of evil, if the Māyāvāda theory is to be maintained. For, all the miseries of this wretched world owe their origin to His reflection on Māyā as this reflection produces an illusion under which innumerable souls are produced and made to suffer for an indefinite period. And if such a thing is to continue eternally,—so long as God and Māyā exist—the malignity of the evil can be better imagined than described.

*(To be continued)*

—

S. S.

## THE ŚAIVA SIDDHĀNTA MAHĀ SAMĀJAM

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Summary of the proceedings of a meeting held at Uttaramerur by Mr. K. U. Ponnusvāmi Mudaliyār, one of the Directors of the Śaiva Siddhānta-Mahā-Samāja, on 8th March:—  
(1) Lecture on "Temple worship" (2) Passing a resolution to the effect that the members of the Devāra-bakhtajana Sabha of the place should recite Tirumurai hymns in the various temples in the town and in the neighbourhood and that they should do the services known as Tiruttoṇḍu (திருத்தொண்ட) in the temples.

On 23rd March, Mr. K. U. Ponnusvami Mudaliyār, delivered a lecture on "Siddhāntam" at Tiruttani.

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## THE "ĀGAMIC BUREAU" NOTES.

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Extract from the "Madras Mail." Dated the 6th March, 1912:—Studies in Śaiva Siddhānta—Mr. J. M. Nallasawmi Pillai has made Śaiva Siddhānta Philosophy his special field of research for over two decades, with the result that he is now looked upon as one of the acknowledged authorities on all questions relating to the subject. He has written and spoken a great deal regarding the doctrines of the school, and his studies in Śaiva Siddhānta now issued in a collected form (the Meykaṇḍān Press, Madras) will be welcomed as an authoritative exposition based on the author's critical researches and deep learning. The essays embodied in the work have all appeared at one time or another in the *Siddhānta Dipika*, the *Madras Review*, the *New Reformer* and the pages of other periodicals, and have been widely read and appreciated by students in this country and in the West. The headings of the chapters, "The Tattvas and Beyond", "The Nature of Divine Personality", "God and World",



"Some Aspects of Godhead", "True Knowledge of Good and Evil," etc., give a good idea of the scope of the work. Mr. Nallasawmi Pillai's treatment of these is lucid and scholarly and ought to suggest lines of research-work to others interested in the subject.



Cosmogony has been dealt with by Manu. He says, "(originally) was this universe enveloped in darkness, invisible to sight, without any sign to indicate its existence." There was the only real Brahma "self-originated." Everything was hushed as if in profound sleep. The darkness enveloping the universe was the gloom of Prakriti, the primal nature from which He caused Mahat, the principle of apprehension to be evolved. From Mahat came forth the principle of Egoism, "the real incentive to all works." From the principle of Egoism were produced the five Tanmatras—the subtle sensibles. From them was generated, "the deathless Mind which is the procreating cause of all creations together with its subtle functions of inclination, antipathy etc.," and which in turn gave birth to the senses. Lastly, from the five Tanmatras were the elements evolved. "From the Subtle particles these seven Purusha-like principles of irrepressible energy, viz., the principles of Mahat, Egoism and the five Tanmatras has originated the universe. From the real has proceeded the phenomenal."



Yajñavalkya was one of the celebrated law-givers of Ancient India. There are now extant twenty Smritis or Dharma Śāstras one of which has been ascribed to him. The age in which he lived has been placed by Professor Wilson and others as far back as the second century after Christ. He is said to have lived in ancient Mithila—a tract of country in Behar—and delivered his precepts to an assembly of Philosophers there. His institutes the Hindus regard as next in importance to those of Manu. They are explained in one thousand and twenty-three couplets. They contain three parts of which

one is devoted to the exposition of religious ceremonies and general duties, one contains regulations to guide civil life and the last prescribes rules for the atonement of several sins. Throughout the work, here and there are interspersed passages which throw considerable light on the position which the Sudra occupied during those times in the general polity. It will be interesting and certainly instructive to make a study of this important subject especially at a time when eminent Indians are endeavouring to elevate the lower classes.

\* \* \*

The question of animal food, as distinguished from vegetable food, has engaged the attention of ancient sages as well as of modern thinkers. The consideration is, what is the kind of food that is necessary for the harmonious growth of both the body and the mind? Unwholesome food ought to be avoided by all means possible. Some contend that a mixed diet is good. A few of those who are now vegetarians pure and simple wish to resort, to some extent, to animal food. But the progression seems to be towards vegetarianism. In the ages when religious sacrifices had been common in ancient India, there are strong reasons to believe that animal food must have been freely resorted to by all castes of people and to such an extent as had provoked the legislators of those days to frame regulations restricting the use to a few kinds. Manu laid down that God has created things in this world to be used as food by living beings that the animate eat the inanimate and that man eats both the animal and the vegetable. For he says: "whatever exists in the world, all that Prajāpati has ordained to be the food of living beings, all both mobile and immobile is the food of creatures. The immobile are the food of mobile; the toothless ones are the food of the toothed creatures; the handless are that of the hand-possessed ones; and the timid are that of the brave" and recommends that 'flesh may be taken at the request of Brahmanas, and in diseases or under circumstances which imperil life. But this general rule should not mislead us. He laid

several and strict prohibitions on the choice of man as to the kind of animal food that he should take for his health and progress. And the ideal he aimed at is: "He who does not wish to inflict on any animal the pain of death or captivity is said to be the well-wisher of all. Such a man obtains perfect felicity. Whatever he contemplates whatever he strives for, whatever he puts his heart upon, he gets that without effort if he does not kill any animal life."

\* \* \*

"All the mobile and immobile things" are created, "each in the womb, best suited to it in consideration of the mission of its life." In these words Manu stated the truth that perpetuation of created beings takes place by reproduction. So far as modern researches go, reproduction of organic beings—the term including both the animals and plants—is of two kinds—non-sexual and sexual. By the former the individual throws out a portion of its body which develops itself into the form of the parent. Here there is no sex. But sexual reproduction is quite a distinct phenomenon. There are two germs—male and female. The sexual character is clearly marked out. There are two different individuals coming into contact. The result is impregnation. Each by itself is unable to reproduce, their combination is indispensable. Huxley, contrasting the two principles says: "But it is most assuredly the fact and it is presumable that however long the process of non-sexual multiplication could be continued—I say there is good reason to believe that it would come to an end if a new commencement were not obtained by a conjunction of the two sexual elements." Thus one of the very first laws of the universe has been set forth by both—the greatest law-giver of ancient India and the first Scientist of his day.

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THE  
**LIGHT OF TRUTH**  
OR THE  
**Siddhānta Dipikā and Āgamic Review.**

*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva Siddhānta or Āgamānta.*

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**IS ENGLAND A SAIVITE COUNTRY?**

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**I** begin with an affirmative answer and shall show what makes me arrive at this conclusion. Hindu visitors had hitherto silently glided along Western Cities and most of them were enamoured of buildings and streets and various other armatures of Western civilization. But passing through the churches and cathedrals of London and meditating on the many semblances and traces of Śaivism that present before me in every nook and corner of England, it is impossible to think of England as anything else except a Saivite country.

In the first place some references are made about England in the *Bhūmi Kaṇḍa* of *Padma Purāṇa* wherein "*Svetadvīpa*" stands for England. Looking at the map it will be evident to the average observer that England resembles the lion's tail in appearance. Passing this evidence we again arrive at another expression "*Sveta Dvīpa*" and this can be no other than the "*White Island*" (England), the chalk cliffs of Dover coating the whole Island white.

The *Purāṇic* writers again speak of *Sveta Samudra* which stands for the present White Sea. There is a third expression called *Breta* in ancient Sanskrit literature which after many transformations, has been evolved into Britain. This is confirmed when one finds that there is no other derivation for the word "*Britain*."

Even the river Thames was not omitted in the Purāṇas which was styled as the *Thāmsa*. We, who are adherents of *Śaiva Siddhānta*, cannot fail to perceive that "*Thāmsa*" is the guṇa of our Lord Śiva. These concurrent evidences in the Sanskrit literature conclusively go to prove that England was to a large extent influenced by our Śaivite forefathers.

When a country 7,000 miles away had been fully mentioned without the omission of even a minute detail there are reasons to suppose that India had a great deal to do with Britain even in the dim and distant past.

It is natural in a nation that ancient feelings and sentiments often reverberate themselves even after a lapse of years, when general conditions and environments, may, perchance be changed. Like a never-failing stream that flows and overflows ceaselessly even though and centuries and ages have conjoined to exhaust its energy and characteristics imbibed in a nation, even at a primitive stage of its existence, always show themselves at every period of its history. This is exactly the case with England, for in spite of the havocs which Christianity and Western civilization have played, the *Śaivite* trend in the people has not been killed. Even in St. Paul's Cathedral the most sacred place of worship in England there are real Śaiva symbols.

It is a different question whether the people of England yearned for them; but all the same the existence of these *Līngas* go to show the presence of Śaivaism in the country.

Perhaps unconsciously the people have built these *Līngas*, but to us, *Śaivites*, the significance cannot be underrated. Every time I see these *Līngas* an almost sudden glow of thrill electrifies me and I am sure every *Śaivite* will feel the same, if he happens to consider all these patent and potent evidences.

England is mainly a *Śaivite* country and the same tenet of Śaivaism which our forefathers had inculcated in the minds of the English people have not yet been forgotten, and whether consciously or unconsciously, the people of England are worshipping Śri Śiva Svarūpa and accord the holy symbol the best place in their sanctuaries.



Beside the natural tendencies of the English people are exclusively Thamasic.

As Lord *Śiva* is the destroyer and reconstructor, and one who brings his *Bhaktas* from darkness into light, so also the English people have an inert and deep-rooted tendency of creating new order of things after destroying old ones *Raudraic Guṇas*.

The glory of our Lord *Śiva* is thus manifest even in this remote land and whether Christian fanatics accept this fact with good grace or refute it indignantly, the fact cannot be gainsaid that besides, evidences of nature, the tendencies of the English people are in common with those of the *Śaivites* and thus Lord *Śiva*'s presence is more than testified by these significant phenomena.

After the introduction of Christianity when the Missionaries have purposely smothered the least appearance of a noble spirit inherent in the people, even after the numerous historical transformations the country has passed through the original conception of *Śaivaism* is unshaken in every part of the country, manifesting at times through *Śaivic* symbols scattered hither and thither, but mostly revealing themselves through the particular characteristics appertaining to the English people in general and the average Englishman in particular.

These facts establish, beyond the least possible shadow of doubt, that our Lord *Śiva* is equally present in this *Atristhan* (England) as he is in "*Bharat Kaṇḍa*." It is the duty, I believe of every ardent *Śaivite* to bring this fact to light and show to the world at large that *Śaivaism* is the only universal cult and Lord *Śiva* the ruler of the Universe.

I look upon these things with joy and hope, in a short time to come, under the kind patronage of Mr. J. M. Nallasvāmi Pillai, B.A., B.L., whose activities in this direction are well known to the readers, that a *Śiva Liṅga*, duly sanctified, will be installed in the "Modern Babylon" and the message of Lord *Śiva* will be carried to far off lands and the glad tidings ushered in every nook and corner of the globe.

I hope and trust that fervent and enthusiastic *Śaivites* will offer themselves to build a temple in this country where the *Śiva Rūpa* will be installed, with due pomp and sacredness befitting the holy symbol. This will not only place the *Atrishthan* (mentioned in our holy scriptures as *Punya Bhūmi*) in constant intercourse with Bharatakaṇḍa but also help to assist the English people in shaking off the gross bondage of Christian civilization and breaking the shackles of superstition and credulity. Every English heart throbs in earnest, unconsciously, to be relieved from the present barbarity and it behoves us, *Śaivites*, to reclaim and lead them on to the glorious path of our all-supreme Lord.

LONDON, W.C.

T. S. J. S.

15th March 1912.

### Virasaiva Religion—Study 1.

*Virasaiva Scriptures*:—The Virasaivas consider the four Vedas, the hundred Upanishats, the nineteen Smṛitis, the eighteen Purāṇas, the eighteen Upapurāṇas and the two epics as their scriptural authorities in so far as they relate to Liṅga-dhāraṇa and other Virasaiva observances. But the chief authorities of the Virasaivas are the celebrated twenty-eight Śivāgamas. The twenty-eight Śivāgamas are:—(1) Kāmikāgama, (2) Yogajāgama, (3) Chintyāgama, (4) Kāraṇāgama, (5) Ajitāgama, (6) Diptāgama, (7) Sūkshumāgama, (8) Sahasrāgama, (9) Amśumadāgama, (10) Suprabhodāgama, (11) Vijayāgama, (12) Viśvesāgam, (13) Svayambhuvāgama, (14) Analāgama, (15) Virāgama, (16) Rauravāgama, (17) Makuṭāgama, (18) Vimalāgama, (19) Chendrajñānāgama, (20) Bimbāgama, (21) Prodigitāgama, (22) Lalitāgama, (23) Siddhāgama, (24) Śāntāgama, (25) Sarvoktāgama, (26) Paimeśvarāgama, (27) Kiraṇāgama and (28) Vātuḷāgama. In these twenty-eight Śivāgamas, the Pūrva or anterior portions relate to other Śaivas and the utara or ulterior portion relate to Virasaivas. Where the Ashtavarāṇa (the eight environments), the Pañchāchāra (the

five religious observances) and the Shaṭsthala (the six steps to Salvation) are treated in the said twenty-eight Śivāgamas, it is to be understood that those portions relate to Viraśaiva religion Yogajāgama states :—

“ त्रिपदार्थचतुष्पादं महातन्त्रं जगद्गुरुः ॥

सूत्रैर्नैकेन संक्षिप्य प्राह विस्तरतः पुनः ॥

पिंडादिज्ञानशून्यान्त मेकोत्तरशतस्थलम् ॥

विभक्तं दृश्यते यत्र तत्सिद्धान्तमुदाहृतम् ॥

\* \* \* \*

अव्यस्यलेतुविज्ञान दीक्षायत्रोदितागुह ॥

तन्मतं वीरशैवाख्य माहुरागमपारगाः ॥ ”

To show that the twenty-eight Śivāgamas are the special authorities of the Viraśaiva (of course, in common with the Śuddha-śaivas of the Tamil country), one of the Āgamas states :—

“ कामिकादयावातुलां तादृशैवेनोक्तादिशवागमाः ॥

सिद्धान्तइतिविज्ञेयाः वीरशैवस्यनिश्चयात् ॥ ”

There is a Bhāshya of the Viraśaivas on the Brahmasūtras by Śrīkaraśivāchārya on the Shaṭsthala side the existence of which was not known by a portion of the Viraśaivas for some time. An attempt is now made to publish it. The Brahmasūtra Bhāshya by Śrīkaṇṭha Śivāchārya was hitherto considered as the exclusive Viraśaiva Bhāshya. But now the Śuddhaśaivas of the Tamil country claim it as their Bhāshya, as it does not treat of Shaṭsthala which is the distinctive tenet of the Viraśaivas. But Nilakaṇṭhanāganāthāchārya has written a treatise on the Bhāshya of Śrīkaṇṭhaśivāchārya which is entitled Kriyāsāra in which Liṅgadhāraṇa and other subjects kindred with Viraśaiva tenet are treated which shows that Śrīkaṇṭha Bhāshya is a Viraśaiva Bhāshya. But whatever this may be, as the exclusive worship of Śiva is the peculiar characteristic of the Viraśaivas and as Śrīkaṇṭha Bhāshya treats of the superiority of God Śiva to the exclusion of other deities, the said Bhāshya will have to be considered as the Viraśaiva Bhāshya. But I learn that the Śuddhaśaivas of the Tamil country are as rigid

as the Viraśaivas of the Kanarese country in worshipping one God Śiva to the exclusion of other gods. If this be so, then Śrikanṭha Bhāshya becomes the common property of both the Sudhaśaivas of the Tamil country and the Viraśaivas of the Kanarese country. The Viraśaivas have also what are called Bhāshyas which are not Bhāshyas on Brahmasūtras like the Śrīkara and Śrikanṭha Bhāshyas. They are termed Bhāshyas, because they are discourses on various Viraśaiva subjects. They are the following :—Somanātha Bhāshya or Basavarājīya, Amṛiteśvara Bhāshya, Sarveśvara Bhāshya, Ganabhāshya-ratnamālā and other works. Besides these, there are in Kannaḍa, a class of literature called Vachanas. These are existing and enthusiastic lectures delivered by Basaveśvara of Kalyāṇ and his innumerable disciples to the multitude. These vachanas treat of Shaṣṭhala philosophy in pithy, concise and fiery style based on the twenty-eight. These vachanas are unlimited. The vachanas of Prabhudevaru himself is stated to be twice-eighty crores in number. This is the number given by many authors. Extracts from these "vachanas" are quoted in many subsequent works. The subsequent works state that these "vachanas" have always been recited by Āchāryas to the Bhaktas in every time from the time of Basaveśvara. Besides these "Vachanas", there have been innumerable works from the early times to the present day which have been written in classic style on the subject of Viraśaiva religion as well as on other matters. These have been written in Sanskrit, Kannada and Telugu by Viraśaiva authors. The names of the authors and their works together with other details will be given further on in chronological order under a separate number. Fearing that this essay will become lengthy, I have stopped here. My appeal to the Viraśaivas is that vast as the Viraśaiva literature is, they should feel proud of it and try to do something for its preservation and development.

J. B.

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## THE TEN IDYLLS.

### TIRUMURUGĀRRUPADAI.

I summarised, long ago, in the very first number of this journal, *Kuriñjipāṭṭu*, the best of the ten idylls; and several others have since been summarised by my friends. At a time of stress and trouble, I had to take up the *Pārāyaṇam* of this idyll, a religious and philosophical one, and the most difficult of the whole series, and I now give the results of my study. It is the production of Naṅkīrar, the chief of the Saṅgam poets, who is even said to have defied God Śiva. He is also the author of Neḍunalvāḍai, the seventh of this series. His other religio-philosophic poems have found place in the eleventh Tirumuṟai, which contains as many as ten pieces from his pen, including this idyll. Some of the pieces like *Kōpaprasādam*, *Pōṟṟitirukalivenbā*, *Perumthēvapāṇi* were composed to appease God, when he met with His displeasure. All of them are devotional and highly philosophic; and from a historical point of view, they are highly interesting, as they precede the writings of the Samaya and Saṁtānāchāryas. Some people seem to think that Vaishṇavite āchāryas were the pioneers of the Bhaktimārga, but that is because they are ignorant of the writers in the eleventh Tirumuṟai, most of whom have preceded the Vaishṇava writers, and because they are ignorant of the history of the Śaiva religion. To them, these devotional pieces will come as a surprise. Naṅkīrar must therefore be regarded as the earliest exponent of the Śaiva Siddhānta religion and philosophy which has for its paths, Dāsa, Satputra, Saha and Saṁmārgas, otherwise called, Charyā, Kriyā, Yoga, and Jñāna. I propose to give some illustrative texts.

The first verse of his *Kailaipādi Kaṭattipādi andādi*, is a most beautiful one.



*THE LIGHT OF TRUTH*

## TRUE WORSHIP.

"With words and their import as wick and ghee  
The earthen lamp as my tongue, the very rare  
Metres as flame, to Dweller of Kailās  
I lit the light to God Ardhanāri."

## YE ARE THE TEMPLE OF GOD.

"Ye sages see the greatness of my heart  
The God of God so rare to find, The King  
Of Kailās fair praised by good men and true  
This heart of mine He chose as His dwelling."

## DASŌHAM.

"From days of yore, to praise Thy Feet  
And to become Thy slave I try.  
To make me Thy slave and show me grace  
Havest Thou mind or no, say my Lord."

## THE SETU OF IMMORTALITY.

"Tost in the great whirlpool of fleeting Life  
My Lord I am troubled sore; To lose all care  
And reach The Haven lend me Thy hand, O Lord  
Of Devas and Kālatti, freed of my Sin."

## THE BRIDEGROOM.

"Longing for e'er thy Joyful cassia wreath  
Her heart breaks sore with love O my dear Lord  
Of Kailās towering to the Heavens, O speak,  
My beloved one pines away; what shall I do."

## THE MYSTIC SYLLABLE.

"As you place it in the mouth, it is the pill  
That sure removes the ills of birth;  
Of The Lord who with his Lady in Kailās dwells  
This is His mystic letters five."  
"These five letters becomes the Vedas rare,  
Once these are learned, they bring ye near know ye  
What goes far far beyond the ken of all  
The true seat of our Lord of Kālatti.

PASUJNANA AND PATIJNĀNA.

"While we want to know Thy Form, Thou wilt not show;  
While we enter Thee, as amrita appearest Thou.  
O Lord of Kailās Hills, crowned with blossoming trees  
Such is the sweetness of Thy Nature rare.

HIS IMMANENCE,

"The word and its import, the body and the soul,  
Fragrance and flower, flawless like these,  
Our Lord of Kailās Hills too difficult to reach  
Stands He immanent in all."

THE ADVAITA.

"Myself and Thyself, there are no such two,  
Though this be truth, I have known always,  
The Lord of wide Kailās where bees e'er hum  
Me He confounds, He spreads His māyā veils.

THE GRACE THAT SAVES.

"Ever It saves that seek; and if with love,  
They pray, mukti it gives; and in their heart,  
They contemplate, before such it appears,  
This is the sacred foot of Kālatti-Lord.

THE CHATURTHAM.

As Brahma, Viṣṇu, the king of Gods, and rest  
He creates protects and rules and in the end,  
Alone He stands, again becomes all these  
Our king of limitless Kailās, He is.

I do not wish to give more texts, but would draw attention to the last two pieces of Naṅkīrar wherein he sets forth the great Bhakti of St. Kaṇṇappa, and this is exactly the story which Śekkiḷār has elaborated in his Periyapurāṇa. And it may be remembered that this story is taken by both St. Maṇikka-vācaka and Śrī Saṅkara as illustrative of Bhakti.

Coming to the Idyll in question, it is said to have been composed when Naṅkīrar was confined in a cave by a Demon, who had already collected 999 men to make a huge sacrifice of.

Gôd Muruga appeared, and killed the Demon, and saved Naḡkirar and the others, and it is believed even now, with great reason, that the reciting of this idyll has the same saving power.

This idyll is one of the *ārrupaḍai* in this collection, and its structure is this. One, who had already received the grace of God, meets another who has the same intent, and shows him the way to salvation. Other persons may also be subjects of the *ārrupaḍai*, such as poets, swordmen, actors, songsters &c., and one of them who had received presents from his patron, meets another of his class, and describes to him the praises of his king and patron, and asks him to go to him. The present idyll is, of course, of the first kind. One who had received the grace of God Muruga meets another, and tells him if he wished for salvation, to go to Tirupparaṅkunḡam, Tiruchchendūr, Tiruvā-*viṇaṅkuḍi* (Palani), Tiruvēragam, Kuṅḡuthōrāḍal, *Paḷamuthir-sālai* (Aḷagar Kōvil) and worship him and receive His grace. Though good deal of space is devoted to the description of God Muruga and his praise, even in these descriptions, we have pen-pictures of Nature in all her glory, of the sea and sky, hills and forests, the sun and the moon, of trees and flowers and of the song of birds. We cannot see God with our eyes, and we cannot hear Him with our ears, and sense Him with our senses, and yet the True Seer sees Him in every phase of Nature's Beauty, and hears him in every rustle of the leaves, and senses His joy in every breath of the wind. I will indicate in my footnotes such of these beauties as strike the eye in this famous Hymn of Naḡkirar.

One word is due to the famous Nachchināḡkiniyar, the commentator of the Ten idylls and Puḡanānūḡu and other classical works, and but for whose keen insight and critical acumen and intelligence, all these works would have been altogether unmeaning to us; and our meed of praise is also due to our Tamil Savant Mahā Mahopādhyaya Swāminātha Iyer but for whose labours these splendid treasures would have been altogether lost to us. It may be noted here that Nachchināḡkiniyar

quotes many appropriate passages from the Tiruvāchaga Hymns.

THE TEXT.

I.

TIRUPARANKUNRAM.\*

The Consort of that chaste heavenly Bride with shining forehead,  
Whose Light blinds and spreads far, like that of the sun,  
as it rises above the sea, delighting the world, and  
travelling round Mount Mēru,  
Whose Foot gives shelter to his bhaktas and sunders  
their ignorance  
Whose thunder-like hand shatters the hostile hosts,'

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\* Near Madura, one of the six seats of God Subramanya.

The first picture presented is that of the sun in all his majesty rising above the gently rippling bluish-green waves of the Sea, dispelling the deep darkness of the night, adored by millions in all parts of the world and inducing the world's activity and bringing light and pleasure to all. God as the Sun and Light is the most universal figure adopted in all religions; and the famous verse in Svetāsvatara Upanishat echoes this thought.

"I see the Great Purusha, sun-like beyond the darkness. A man who knows Him truly passes over death; there is no other path to go" (III. 8.)

The commentator points out that the simile is doubly appropriate as applied to God Subramanya, as he comes riding in the ākāśa on his beautiful peacock, after conquering the hostile hosts of Asuras, (man's evil desires) and showering His Grace on the adoring Bhaktas. In form the bluish green peacock corresponds to the sea and God Muruga whose form is red corresponds to the blood-red sun. The action of the sun in dispelling the darkness and bringing light corresponds to God's action in removing our māyā veils and giving us grace. The world translated as 'blinds', is not exactly so in the original. The sun's splendour is so great that as we look up we have to shut our eyes. We cannot see God objectively but we can feel His Presence and Grace through his Grace. Hence we cannot know Him, and yet we can know Him.

The sun that gives life to everything and spreads its light far and beyond is brought out by another text of Svetāsvatara. "That Purusha

He whose chest is adorned with the garland made of flowers of Red Kadamba Trees, growing thick and darkening the glades of the forest, which receives from the bright sky, the first showers of the clouds rising above the sea.\*

is the Mahesvara; He is the mover of existence; He possesses the purest power of reaching everything. He is Light, He is 'undecaying.' (III. 12)

While the peacock dances, from time to time, there is a rustling of the feathers of the whole body, and the dancing and rustling is happily compared to the dancing and rippling waves of the sea. God Muruga is first described as the consort of Deivayānai to bring out His function as creator and protector. The peacock also symbolises avidyā or āṇava which is put down by God's Grace. The Muyalaka under God Śiva's foot, and Mahishāsura under Devi's foot reproduce the same symbolism.

The Skānda Purāṇa devoted to the glorification of the Son-God, Kumāra-svāmi, "God Subramanya" is the weightiest of the Purāṇas, and its ancient character was only brought out by the discovery of its manuscript in birch-bark recently by Dr. Bendal, which are as old as the fourth century A. D. The study of this God is noticed in most of the Purāṇas and in the Mahābhārata and Rāmāyana and has been immortalised in the famous drama of Kālidāsa, Kumarasambhava. The Tamil version of the Purāṇa is also the oldest of the existing Purāṇas and its date is said to be as far back as the tenth century A.D. Whether God Subramanya was an Arvan conception or a South Indian conception or whether the two had become blended we will consider later on.

\* The next picture presented is that of the moisture-laden cloud as it rises from the sea, and travels over and pours its refreshing showers over the valleys with the most luxuriant tropical vegetation. It is a beauty, indeed, as one gets up the hills, in the early spring, to see the *āṇals* bursting into leaves and buds and flowers of all shapes. The tallest trees fill the valleys and they are literally dark as the poet has described. One has only to bear in mind the Perambu Kāṇal and other *āṇals* lower down the valley of the Pambar River issuing from Kodai-kāṇal.

The garland is described here as God is Bhogi as described above, though at the same time He is the Yogi of Yogis. The poet has in mind in beginning these descriptions of the sun and the clouds what is considered as *an-gaḷeḍi* in beginning a poem.



He whose crown is adorned with the bright flowers of Red Kantal tree growing the Hill sides thick with trees difficult to be climbed by monkeys, in sholas where roam the forest nymphs dancing with tinkling bells, on their feet, and shouting ' Hail, Hail ' to the victorious Cock-Banner of God Muruga.\*

The Son-God with the Spear, whose praise is immeasurable and who six-faced terrified and subjugated the Asura who assumed the form of the mango tree and the Sūrapadma half man and half horse; over whose victorious battlefield, the terrible she-devils danced their *Tunangai* dance with the heads of the fallen held aloft in their hands.†

The author of Silappadigāram has the following, besides praising the moon :

ஞாயிறுபோற்றுவதும் ஞாயிறுபோற்றுவதும்  
காவிரிநாடன் திகிரிபோற் பொற்கோட்டு  
மேருவதும் திரிதலான்.  
மாமழைபோற்றுவதும் மாமழைபோற்றுவதும்  
நாமகீர்வேலியுலகிற் கவனனிபோல்  
மேனின்னு தான்சாத்தலான்.

\* This is another picture higher up among the hills. The *Tinai* of the last section is Mullai, and the *Tinai* of the present is the *Kurinjī*, the Highland Villages. Considerable space is devoted to the beauty, the dress, and the adorning of their hair and person of the forest nymphs which we have omitted. But it is a beautiful picture and well harmonises with the surroundings. *Adukkham*, the word used to mean a Hill is actually the name of a Hill Village on the lower Palāneys, a few miles from Periakulam. It is an ideal Village with its cardamom and coffee gardens, Plantain and jack-trees, and limes and oranges, well watered with many a gentle stream but for its malaria and the odour of cowdung of the hundreds of cattle maintained there.

† From this gay picture, we are taken to the grim picture of the battlefield reeking with the blood and mangled bodies of the slain, and where the she-devils danced and gloated over their huge feast. The she-devils are described at length which we have omitted. The description of the battlefield was necessary as God Skanda's Mission was to slay the Asuras and redeem the imprisoned Devas. And it is a grim sight indeed as man wars with his evil passions and subjugates them.

If thou, with mind made steady and purified by good deeds dost desire to reach His Sacred Foot, which the wise know without thought,\* thou wilt surely secure It even now, as your previous good works have ensured this bliss in your heart.

Because He dwells in love in the Hill Tiruparangunram, where the little rock pools resound with the humming of the bees, over the lilies budding out like eyes, and where in its broad paddy fields, the bees sleep in the lotuses during night and after dawn, sound their trumpets in the nectar-laden nymphæus and which is situated west of the famous city of Madura, filled with palaces and market places, where Lakshmi herself dwells, and whose Fort gate is listless without war, all the enemies having been already vanquished and where the banners fly with dolls and balls hanging about."

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\* This recalls the famous thought in the Kenopanishad "He by whom It is not thought, by him it is thought; he by whom It is thought knows it not. It is not understood by those who understand it, it is understood by those who do not understand it" (Talavakara Up. 2, 3, It means man cannot know God with his Pasubodha or what is called *உலக அபிப்பிராயம்*, with his human objective consciousness. This can only end in objective knowledge. When this consciousness is merged in the Divine consciousness, then he can know God. "By the Atma (Pathi-jñāna) we obtain strength, by such knowledge we obtain immortality" (Tal., Up. 2. 4). The eye sees but it cannot see itself and God is the eye of this eye (Tal., Up. 1, 2), and hence the improbability of knowing God. The substance of the first Khanda is reproduced Śivajñānabodha Sutra XI. See also sutra IX.

\* Tiruparangunram still holds its own reputation as a picturesque place and its fine spring water is said to be very healthy. Some vandalism is being perpetrated in allowing portions of the hill being used for blasting stones which are of the finest quality. Madura is now the second City in the Presidency and first in importance on account of its architectural remains; and no tourist would care to miss it for all the world.

## II.

TIRUCHIRALAIVAL.<sup>7</sup>

Riding on the elephant, whose scarred head is adorned with golden shields and garlands, whose sides resound with the bells, which is swift of foot like wind, and powerful like God Yama.<sup>8</sup>

So, God Muruga appears, with his head glowing like lightning with the five kinds of skilfully wrought ornaments.

With his golden earrings shedding light like the moon surrounded by the inseparable stars,

His Faces blossom out from the hearts of devotees, practising austere Tapas.<sup>9</sup>

Of these, One Face sheds rays of light brightening fully the world shrouded in great darkness.

One face lovingly grants boons, being gladdened by the praise of his loving devotees.

<sup>7</sup> Tiruchchendur in Tinnevely District is the finest bit of seaside we have ever seen. Its Vaisākam festival is famous and hundreds of thousands of people flock to it at the time. It was there that we saw the finest dancing peacock and it still dwells in our memory. The Pūjāris in this Temple, by a peculiar custom, are drafted from Malabar from among the Nambūri's and are called Pōṟis (worshipful).

<sup>8</sup> As the conquering Hero and deliverer of Indra, our Son-God rides on the elephant to show His grace to his devotees.

<sup>9</sup> Compare the text from Śvetāsvatara.

"That Bhagavat exists in the faces, the heads, the necks of all; He dwells in the cave (guha) of the heart of all beings; He is all pervading. Therefore He is the omnipresent Śiva". (iii 1:).

"Its Hands and feet are everywhere; its eyes and head are everywhere; its ears are everywhere it stands encompassing all in the world." (iii. 16.)

Hence God Muruga is called *Guha* himself as dwelling in the hearts of all. Hence His six heads and twelve arms. Each face is doing a separate function and one pair of arms corresponds to each of these functions. In these, God as the Yogi and Bhogi, as the first teacher, as the ruler and protector, destroyer, as the Lord loving his devotees and being loved by them, all these different aspects are brought out.

One face takes care that no harm befalls the Yajnas performed  
 by Brahmans according to strict Vedic tradition,  
 One face, like the Full Moon, spreads light in all quarters  
 removing the doubts of Maharishis, after teaching the truths  
 of sciences difficult of reach,  
 One face performs the Battle-Sacrifice crushing the hostile hosts,  
 with thoughts dark with revenge and biased against them,  
 One Face smiled with joy on his young Highland Bride with  
 the creeper like waist,  
 In consonance with these various functions of these six faces,  
 On his broad towering shoulders, bearing the sharp arms divi-  
 ding the bodies of the foes, and glorified on account of their  
 great might, and reached by the triple fold of the chest  
 shining with golden garlands,  
 One arm was held aloft shielding the Divine Rishis sojourning  
 in the skies,  
 The corresponding one reclined on his waist,  
 One arm wielded the Mahout's weapon and one arm rested on  
 his thigh,  
 One pair of arms played the wondrous and sharp spear and  
 shield,  
 One arm was placed on his breast, and one arm shone amidst  
 the garlands,  
 One arm held the circlet and one arm ringed the bells,  
 One arm rained down showers and one arm garlanded the  
 divine bride.  
 So these twelve arms played according to the respective faces.  
 While the Heavenly music played, and the strong horns  
 resounded, and the drums were struck like thunder, and the  
 peacock with its variegated feathers swayed on the victori-  
 ous banner,  
 So God Muguga appears on the aerial route, with rapid strides,  
 and reaches and rests in the far-famed *Alaiyai* praised by  
 the world.

J. M. N.

*(To be continued).*

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## PURA NĀNĀRU.

(Continued from page 355 of No. 9 Vol. XII.)

பாண்டியன் பல்யாகசாலை முதுகுடுமிப் பெருவழுதியை  
தெட்டிமையார் பாடியது.

பாணர் தாமரை மலையவும் புலவர்  
பூதுதல் யானையொடு புனைதேர் பண்ணவு  
மறனோ மற்றிது விற்றன்மாண் குடுமி  
யின்னா வாகப் பிறர்மண்கொண்  
டனிய செய்திதின் னர்வலர் முகத்தே.

(12)

*To Pāṇḍiyan Pal-yāgasālai Mudukuḍumi-pperu-valudi  
by Neṭṭimaiyūr.*

O Kuḍumi, king made glorious by victory! Is it virtue when minstrels wear wreaths of Lotus flowers, and yoke their richly adorned chariots, and ride on elephants with ornamented foreheads?

Thou hast taken others' lands so that they grieve, and hast made thy suppliants' faces smile.

*Note*—This is really praise, though it seems to detract from the king's excellence; there can be no doubt of his generosity, though the virtue may not be so apparent. It is the king's liberality, not his ethical virtues that his courtiers admire.

சோழன் முடித்தலைக்கோப் பெருநற்கிள்ளி கருவூரிடஞ் செல்வாணக்கண்டு  
சேரமான் துவஞ் சேரலிரும்பொற்றயொடு வேண்மாடத்தாமேலிருந்து  
உறையூர் ஏணிச்சேரிமுடமோசியார் பாடியது.

இவனியா ரென்குவை யாயி னிவனே  
புலிநிறக் கவசம் பூம்பொறி சிதைய  
வெய்களை கிழித்த பகட்டெழின் மார்பின்  
மறலி யன்ன கனிற்றுமிசை யோனே  
கனிதே முநீர் வழங்கு நாவாய் போலவும்  
பன்மீ னுப்பட் டிங்கள் போலவுஞ்  
சுறவினத் தன்ன வாளோர் மொய்ப்ப  
மரீஇயோ ரறியாது மைந்துபட் டன்றே  
கோயில் னாகப் பெயர்கதி லம்ம  
பழன மஞ்ஞ யுருத்த பிள்  
சூழனி யுழவர் குட்டொடு தொகுக்குங்



சொழிகள் வினாத்த என்னின்

விழுகி வேலி ஈடுகிழ வேளே.

(13)

*To Choḷan Muḍittalaikko-pperunarkilḷi by Uṟaiyūr  
Yēnichchēri Muḍamosiyār.*

Do you ask who this? This is he who rides forth on an elephant like the God of Death! His broad strong chest is torn by arrows, which have pierced the jewelled button of his tiger-skin mantle. His elephant, like a ship adrift on the Ocean; or, like the moon in the midst of many stars, surrounded by swordsmen who are like a company of sharks, has broken loose from its keepers, and is mad with fury!

May he return I pray, scathless from his raid. He is lord of the Land where ploughmen on the cultivated fields gather together plumes let fall by the woodland peacock, together with the ears of grain; the guarded land in whose well watered region fat fish and wine of the palm-tree abound.

*(To be continued)*

G. U. P.

#### SEEING GOD.

We are told that Vivekānanda, averse to lead the humdrum life of the worldling, went in search of God; and he asked many whom he met, *pandit* and *pāmar*, whether they saw God. None could give him an answer. In the end he met Paramahansa Rāmakrishṇa, and he was the only man, he found, he says who could boldly say: "Yes I have seen God", and Vivekānanda was satisfied.

This incident suggests many reflections:—

(1) Vivekānanda was an original man. What necessity was there for him to go and ask another man for God? Most men have no faith in truth or God but have only faith in the faith of others. The original, *soidisant*, man also then fell into the net into which many fall!

(2) If Rāmakrishṇa said 'he saw God,' could that *ipse dixit* constitute a ground for undoubting belief? Supposing any other man in the place of R. K. had said it, would or should it not be believed in? If not, why not?

(3) If 99 men said they did not see God, and one said, he saw, whose is better evidence? Or might the former be stigmatised as creatures of mendacity, and alone the latter the paragon of truth? If the believer in the one or the other is the judge himself in discriminating the one from the other, the true from the false, the possessor of such power of discrimination scarcely need go to others for intelligence. If he believed in one, it is psychologically his own belief. *Ergo*, he need not go in search of a thing which he finds in himself.

(4) If R. K. saw God, did he show Him to Svāmi Vivekānanda? And did V. in turn show God to others, if not to his own countrymen (who probably did not see God) at least to his American friends, who gave him the warm shoulder?

(5) What is the meaning of *seeing* God? If God could be *seen*, He could also be *heard*, *smelt*, *tasted* and *touched*? All put together, it means that God is an object of sensuous perception? If so, Rāmakrishṇa's senses alone need not see Him, for by virtue of its being an object of sensuous perception, every one endowed with senses ought to see God; and V. ought to have *seen* Him, say *sensed* Him without the aid of R. K?

(6) If God can be *seen*, then is God possessed of form and colour? If so, how; if not, how could he be seen? Is *seeing* God, again, of any of such description as anthropomorphic? Zoomorphic? thereomorphic? Vedas declare:—

*Na māṃsa-chakshur abhivikshate Tam.* i.e., 'the fleshly eye cannot see him.' Did R. K. then see God with his *fleshly* eyes? Did he make V. see with his *fleshly* eyes again? If not how did V. *see* God, and how was he *shown* God?

(7) Had not any one else *seen* God, before R. Krishna? If not, then God ever since the beginning of creation denied Himself to all His creatures and by becoming existent or apparent in the case of R. K. alone, proved Himself to be the most partial Entity that could thus claim Godship! In fact, such an entity is something else but God; for in the idea of God which mankind has conceived, is involved the *distinguishing*

characteristic of *impartiality*, the absence of which deprives God of his Godhood! Sir William Jones wrote:—

"One great end of Revelation was not to instruct the wise and few, but the many and the unenlightened." Hence God would be more God, did he reveal himself to the poor and many all along eternity; than if He did disclose Himself but to a favoured person and hardly once in time.

(8) Is God abstract or concrete? As concrete He could be seen; and concretisation means limitation; but God is unlimited, it is alleged. If abstract, is He something abstracted away from all concrete existences, beginning from the mineral, and up along the vegetal, animal, human and meta-human species? Thus abstracted from, one after another, God is driven to a *cul de sac*, where stern metaphysics pronounces Him to be a non-entity! As concrete, God is limited, as abstract He is more limited, so much so as to deserve reduction into negation! How then was God seen?

(9) The ninth reflection that suggests itself is this: can men after seeing God, die? If so, they have not seen God—the Elixir of Life; if not,—but that they have died is a fact! And then how is Life and Death compatible or consistent with each other?

(10) Many men came and taught God but the teachings were forgotten and God also with them! What will be the fate of the latest arrivals, who simply said they saw God, but failed to prove Him to others. But then there were teachers who proved no God like Kapila and Buddha and all the rest of those who may be subsumed under the category of materialists!

(11) If honesty lies on the side of the majority who disclaimed sight of God, fits of hallucination, or freaks of hypochondriasis must *pro tanto* be laid at the door of the microscopic minority who could boldly sight the Unseeable? It seems as if some men can *make* God at their will and pleasure, and others again with their sweet will *unmake* Him! Is God then an entity, which is but a creature of man?

A. G.

## THE ADVAITA PHILOSOPHY.

*(Continued from page 396 of No. 9 Vol. XII.)*

### M A Y A .

I will now say a few words on Māyā. This is a factor which the Māyāvādins find it altogether impossible to swallow. They cannot dispense with its existence, because they want it indispensably for the reflection of God and for the production of their illusion; and again on the other hand, they cannot accept its existence; for if they accept it, they will have to cut the ground under their own feet, and admit that there are entities other than God. Their position is indeed pitiable! They cannot make the two ends meet. But they know how to confuse people and they must be given credit for that. They call Māyā அநிர்வசனீயம், indescribable. It is neither an entity, nor a non-entity. This they think will help them out of the difficulty. But will it stand a critical test? I will ask them in plain words, what is Māyā? Is there such a thing as Māyā or is there not? They must either say Yes or No. It is no use playing in words. They must either say that there is such a thing as Māyā or that there is no such object in existence. They cannot say that it exists, and at the same breath that it does not. They cannot say that it is something which is nothing. Such a statement will be the height of absurdity. They are bound to accept that it is something on which God reflects and produces the Jagat, and there cannot be any loophole for them to escape after accepting this statement. There cannot be the least doubt that it is something, however subtle or however indescribable it may be. The indescribability is nothing but the extremely subtle nature of that entity and at the same time the Advaita relation which it bears to the Great God, and on account of which it is called His "Parikkirakasakti".

## THE TRUE END.

It is the truth of this Advaita relation which the sublime Siddhanta philosophy has established beyond all manner of doubt. It clearly lays out the existence of three Padārthas—Pati, Paśu and Pāsam—and traces out in a wonderfully subtle and methodical manner the relation that exists between Pati and the other two entities. God is the mainstay and repository of Paśu and Pāsam, and in the case of the rational Paśu, He is the soul of their souls and the body of their bodies. He is all in all, and without Him there can be no soul, no Jagat and nothing whatever. It is not possible to separate any of these factors from God—and it is this relation of non-dual union with God that is called *Advaita Sambantham*. This relation is clearly and distinctly exhibited in the *Muktinilai* or the liberated state of the souls, and it is the realization of this Advaita relation that is known as *Sāyujya* or oneness in Heaven with God. When the soul realizes his true position and finds himself merged into the grandeur of the Divine Spiritual blaze and loses his I'ness and My'ness when he sees the true form of God all over and everywhere embodying, as it does, anything and everything; when in fact, he sees God in everything, and nothing but the divine form presents Its view to his sight in whatever direction he may look,—that is true liberation and that is *Mukti*. In our present state of *பெத்தலை* or bondage, God is immanent in everything and is not visible to our view, but in the *முத்தலை* or liberated state, everything is hidden in Him, and He appears as one glow of grandeur. This *Mukti* does not mean that everything is God, nor that any of them is an illusion, as the *Māyāvādins* would say. Such a contention cannot be maintained to any extent, and such a contention is against the spirit of all our srutis and revelations.

It is noteworthy to observe in this connection that the *Māyāvādins* themselves are sensible to the truth of the Siddhanta doctrine, and this is why they would not call themselves Monists, Pantheists or Idealists. If they really think that there is only God and nothing else, they should not hesitate to



call themselves Monists. If they maintain that every phenomenon of the Jagat is God, then they should call themselves Pantheists. If they seriously think that everything that we see is an illusion, they should declare themselves Idealists. But they would not like to go under any of these names; they want to claim all these absurdities put together and call themselves by a different name. They seem to have been enamoured by the specious arguments and sophistries of these different schools, and at the same time they seem to realize the intrinsic value of the Siddhānta doctrine. So they want to have a conglomeration of the views of all these schools and go under the name of *Māyāvāda*.

I must however tell you that the arguments used by the *Māyāvāda* school are not altogether rejected by the Siddhānta school. These arguments may be found referred to in the Sāstras of that school, and the object of such reference would be found fully explained there. But these arguments, when used in the Vedic Srutis, are only referred to in a general way and are therefore greatly misunderstood and misconstrued—and hence the springing up of the different schools of philosophy. There are of course passages in the Vedas which declare that God is one—“*Ekam Evadvitīyam*”. This is only intended to shew that there is only one God and not more. This cannot be distorted to mean that there is nothing but God. There are passages in the Vedas which say that everything is God. This is intended to shew that God is the source and support of everything and that He pervades in all of them, both in and out. That is to say that He is the be-all and end-all of every entity, and that the existence and movements of all entities are in Him. The illusion theory itself is referred to therein. This is only intended to shew the fleeting and transient character of the *Jagat* and its deceptive nature in enticing souls as something real and lasting. That these are the true interpretations of those passages would be quite apparent from the numerous other passages in the Vedas which clearly indicate the Siddhānta doctrine.

The Siddhānta doctrine accepts all the theories put forward by the Māyāvada school and explains their true meaning, maintaining at the same time the existence of the three entities God, Soul and Pāśa both in the *Vyavahāra* and *Paramārtha* condition, or as we would put it, in the *Petta tasai* and *mukti tasai*; and they propound elaborately and exquisitely the relation that exists between God and the other entities, perfectly in consonance with the attributes of God.

I am afraid that I have kept you long, but I must tell you that the Siddhānta philosophy is the only philosophy that will recommend itself to every earnest thinker and that there and here alone you will find the intricate questions in the field of religion systematically and satisfactorily solved and the truth explained and established.

I must also tell you in this connection, that we Tamils, more than any other race in India, have been particularly interested in this philosophy from a long time back, and it is believed in certain quarters that it is a proud product of the Dravidian intellect. I cannot enter into the question here whether there was any wide gulf between the Āryans and the Dravidians in their religious views, although at present, the Siddhānta philosophy is very little known in North India, where quite a mistaken notion obtains about the Tantras or Āgamas. I will however make bold to say that the Siddhānta philosophy is in perfect consonance with the Vedas, and that it is the true end to which the Vedas lead. I think it therefore highly essential, that we, especially the Tamils, should make a careful study of that philosophy, and not only study, but try to realise its truth, by practical results. Such results would fully convince us once for all that God is our life, God is our body, God is our support and God is our everything. Such is our relation with God—and this is our *Advaita* union.

S. S.

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### **Dr. Pope's Lecture on the Poetry of India, at the Indian Institute.\***

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Those who are passingly acquainted with the rich and varied contents of the Indian Institute, may well-nigh envy those whose lot it is to be learners in such a "shoreless sea" of interest, and those who profited by the opportunity afforded, them through the courtesy of the Keeper of the Indian Institute, Professor Sir Monier Monier Williams, to hear Dr. Pope's lecture on the "Poetry of India," on Thursday last, in the Indian Museum, must feel that they had a two-fold treat, since matter and manner, emphasised by the Oriental surroundings of the place, were so happily combined as to render its lecture a poem in itself.

In his many years of residence amongst the Tamil-speaking population of South India, Dr. Pope would seem to have become imbued with the poetry, both of thought and speech, of this poetical people. The Tamil poem, couched in language at once epigrammatic, polished, sharp, and pointed, is, as he so well expressed it, like a beautiful mosaic, made up of good, and beautiful, and sweet reflections, too frequently, indeed, overlaid with the bad and impure ideas which are the outcome of every heathen religion; sometimes containing almost Christian doctrine, too often again counterpoised by teaching the very opposite to it.

Clearing away the soil and rubbish with a dexterous touch, and presenting the sweet thought-mosaics in their intrinsic brightness to his audience, Dr. Pope succeeded in enthralling his listeners, and gaining for his gentle-hearted Tamil clients the sympathy which he vainly desired to enlist on their behalf, whose greatest poet made true charity or "love," the foundation of his ethical system.

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\* Extract from the *Oxford Review*, March 1856—*Fd. S. D.*

"The bodies of loveless men  
Are bony frame-works."  
wrote Kamban. And again,  
"The loveless to themselves  
Belong alone—"

and

"Self-kindled fire :  
Within the false one's spirit glows."

This Kamban was himself too true to cringe for courtly favour, and whereas it was the custom of all poets proper to bring the King's name into every hundredth line of their verses, he deemed it sufficient to repeat it in every thousandth. The King observed this and was displeased, whereupon the ready-witted poet retorted, "If others, your Majesty, have made you one in a hundred, I have made you one in a thousand !"

To observe the idyll of peasant life and habit, was perhaps more consonant with Kamban's natural tastes than to play the courtier. What can be prettier or more suggestive, than the story of the poet lingering dreamily one evening, as the sun was setting, to watch the water-drawyer at the well, crooning his melodious ditty between the tedious counting of the buckets which fertilised the soil.

"One hundred twenty and two—  
On the leaf of the bamboo—"

chanted the man.

Just then the sun went down, the labourer's work was done, and, ceasing his monotonous toil and his song at the same moment, he quitted the spot.

"What can he have to say of the leaf of the bamboo ?" pondered Kamban within himself, "To-morrow at sunrise I shall learn."

As the sun rose above the horizon on the following morning, Kamban drew near the spot. The water-drawer appeared, and continued his work, and, at the same time, his ditty—

"Sleeps the drop of dew."

"Ah!" repeated Kamban.

"On the leaf of the bamboo,  
Sleeps the drop of dew."

The Tamil labourer felt, and still feels, the poetry of the truly poetical as instinctively as the poet himself.

A curious feature of Tamil poetry is that the rhyme appears at the beginning instead of the end of the line. The lecturer gave some examples in the mellifluous original, which we are, unfortunately, unable to repeat here. We must confine ourselves to the translation. One was of a metrical parable, dividing students into three classes—the first compared to a swan and a cow—the second to the earth and a parrot—and the third to a buffalo, a goat, and a vessel perforated with holes. The explanation of the symbols being that a swan (according to Tamil tradition), has the faculty of imbibing from a mixture of milk and water the milk only, and that a cow ruminates after feeding, as a scholar should reflect after study.

Secondly, that as the earth yields only in another form what is bestowed upon it, and the parrot speaks only what it hears others say, so mediocre intellects evince no spontaneity of thought.

Thirdly, that like the perforated vessel, weak brains retain nothing that they receive, or, like the buffalo which wallows in the muddy river-bed, and renders turbid the water that it drinks, confuse all that they learn, and derive full profit from nothing, like the goat which browses on the tips of every shrub that it comes across, spoiling all, and getting little good from any.

The Tamil description of a model house-father is summed up in the words—

One whom all delight to praise.

The model house-wife must be in all things like Solomon's virtuous woman—gentle, loving, industrious, and, above all, obedience itself. A great man amongst themselves was once asked whether the married state or celibacy was chiefly to be desired. He gave no answer, but invited the enquirer to wait and see. The sage's wife was drawing water from the well. He called to her, and leaving the bucket hanging midway, she instantly came. At dinner he complained that the cold rice burnt his mouth, his wife immediately fanned it. Next day



whilst the sun shone clear and bright, he cried out that he could not see to read. She brought at once a light. "This," said the sage to his visitor, "is domestic felicity." If you can have such a wife, marry—otherwise, prefer celibacy.

It is further related of this model wife, that having, during her life, performed unhesitatingly her husband's every behest, at her death she asked her first, and last, and only question. "Tell me," she said, "why, at our marriage, did you require of me a needle and a pot of water?"

"It was," he replied, "that I might, with the needle, pick up a grain of rice, should one ever be spilt, and dip it in the water."

No grain of rice had ever been suffered by this model housewife to fall, in serving her husband's meal. The needle and the pot of water had never been used. She died content.

This little real drama, told of real life, was followed by another, given as a sample of what the Tamil drama *per se* is.

*Harischandra*, King of Oudh, was so upright and truthful as to have excited the notice of the gods. Wagers are laid that he may, or may not be, led to depart from his straightforward ways. An evil demon tempts him, making use of a certain debt which he had contracted to serve his purpose against him. *Harischandra* gives up his kingdom rather than be untrue or dishonest; his wife upholding him in the determination. Then she and her infant son are made slaves, whilst the king himself becomes the servant of the common executioner and burner of the dead. The child is bitten by a serpent in the wood, and dies, and the grief-stricken mother herself carries the little body to be burnt. Her own husband is in attendance at the funeral-pile, but as she cannot pay the fee which is due to his master, he is obliged, in justice, to refuse to perform the rite which it was part of their religion to fulfil.

The queen then falls into disgrace, and is brought to be executed. Her husband must carry out the sentence, as in duty bound, for his master. The severely-tried pair together weep and wail over the swollen body of their babe, still lying by the pile, whilst they prepare to obey the not-to-be-gainsaid

behest. The king raises his sword to strike off the beloved one's head but it falls from his trembling hand upon her neck—transformed into a garland of sweet flowers! The trial is completed. The tempter is vanquished; and with wife and child restored to life, the king returns to Oudh. The drama is finished, and the curtain falls. The lecturer appeared, as we have remarked, so to be imbued with the poetry of his subject that one seemed to witness what he described, as it were represented in action. Each Poem was a person, set in fittest light to see, a story put into language most pleasant to read, or an allegory fraught with subtle signification.

Here is the description of the University of Madura, represented by a bench full of learned men set in the midst of a lake. The bench had the faculty of extending itself, to make room for all comers whose genius the other members recognise. There comes a certain poet bringing with him a poem intrinsically good and beautiful, but they give him no welcome. He begs only to be allowed to lay his cherished work upon the extremest end of the bench, which stretches itself out to receive it, when lo! by the weight of its worth the poem overbalances the whole bench, and the University goes down in the lake!

To leave simile for actual life, we might tell of the burning of a king, witnessed by Dr. Pope himself—attended by all the weird dramatic attributes of such a ceremony in the East, in the midst of such poetry of time and scene, as the after-glow of an Indian sunset could contribute.

But space fails—the silver-white line of calcined bones lay glimmering in the fading light amongst the ashes, and the mourners had departed. An old woman, bending over the little heap, looked up at the one spectator still lingering thoughtfully on the spot, and ejaculated:—

“ Alas, alas !  
So great a King—  
Lies so —— ”

The Tamils must speak in poetry, it seems. It is the nature of their being, and of their tongue.

## Religion and Religious Prejudices.

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It is impossible for one who truly loves, embraces, honours and defends any religion to remain indifferent when he sees her covered with reproach and contempt. He sees with deep regret the operation of those causes that excite and inflame the enmity of the carnal mind. He sighs and sheds many a tear in secret, when he finds religion wounded in the house of her friends.

The latent aversion of the depraved heart to everything spiritually good will easily account for much of the opposition which worldly men manifest to vital godliness; but it deserves inquiry whether their antipathies are not augmented by the respective religionists themselves. The poison everywhere exists, and often lies in a dormant state; but the virulence of its action, the rage with which it spreads and operates, may in general, be traced to certain excitements.

We have reason to believe that many a religious *Purohit* increases the prejudice of worldly men by a coldness and gloomy reserve in his manners. Though religion is the only source of "solid comfort and lasting joy," we must confess that a few individuals avowedly and perhaps sincerely attached to it give little proof of its happy influence upon themselves. Their fears predominate, their comforts are outweighed by their troubles, they are oftener walking in the chilling shade than in the cheering sunshine, and their sighs are more commonly heard than their songs. Persons of this character may be earnest and conscientious, may at times feel an earnestness and deep interest in closet devotion, but their social intercourse is flat and insipid. Their language is uncouth, harsh, repulsive, full of censures and complaints; their life is a dull routine of tame and tiresome formalities. It is therefore not surprising that persons of this description should raise an unfavourable idea of religion in the minds of worldly men. The system is charged with the faults of those who espouse it. Let those who sincerely wish to promote the cause of God in an evil

world beware of furnishing its enemies with a plausible plea, by exhibiting in their conduct and conversation any gloom, moroseness, or austerity, which has a direct tendency to alienate and disgust. Let them be firm and steadfast, but uniformly kind and courteous; spreading the charm of a winning affability and benevolence over all the social circle in which it is their lot to move. By ease, freedom, cheerfulness and suavity, under the control of a vigilant discretion, they will be able to cast the scales of ignorance and prejudice off their eyes, and one thing is sure, the end will be the unity of all religions, a blending which may seem impossible but which may prove successful.

Many who profess any particular religion increase the prejudice of others by the inconsistencies they betray in their commercial dealings. One is hard and rigid in the bargains he makes, in the conditions he prescribes, yet lax and remiss in the fulfilment of the engagements into which he has entered. Another is mean and mercenary in trifles, though upright and honourable in matters of prime importance. This is the reason why there is a spirit of speculation and eager competition which breaks down all prudence and moderation. The scoffer cries "Ah! These are your religious people!"

It must not be disguised that the majority of our brethren assume a religious profession for selfish and sinister purposes and the culpable manner in which they carry on trade greatly dishonours and injures the religion they profess. It is not enough that their motives are right but they must shun the very appearance of evil. The end does not, according to an old maxim, justify the means. A good object, pursued in a bad temper, or in a violent and indiscreet manner, cannot really advance the interests of religion. It should therefore be the constant study, the ardent and unwearied endeavour of pious men, to hold forth the words of truth and reason in their conduct and to exhibit to the eyes of all the true fruits of righteousness.

M. S.

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### **The Supposed Maya Origin of the Elaphocephalous Deity Ganesha.\***

The attention of orientalists has been recently drawn to the study of the origin of the worship of the Hindu elaphocephalous deity Ganesha and of the ceremonies performed in Western India in connexion therewith, in a paper read before the Anthropological Society of Bombay, on the 30th August 1905, and published at pp. 479-491 of its Journal, Vol. VII, No. 7. In this paper, the author Mr. Ranganath Sadāsiva Jayakar has tried to prove (and, I think, he has succeeded in doing so) that the cult of the deity Ganesha has been known to the Hindus since a long time anterior to the period of the redaction of the Vedas, which is computed by competent Vedic scholars to have ranged from B.C. 2000 to B.C. 1400. He has further shown therein that, in the Vedas, there are two Suktas, *viz.*, the Bramhanaspati and the Vinayak Sukta, that one of the hymns of the Rigveda opens with the words (गणानांत्युगणपतिं) (i.e., Ganpati is the *pati* or master of host or things which exist) and that, in the Rigveda, the name of Ganpati or Ganesha is not so prominent as that of Bramhanaspati, the two being identical. In fact, the whole trend of the author's argument therein is to the effect that the cult of Ganesha originated in India in the pre-Vedic times.

But, as if by way of counterblast to the aforementioned argument about the Indian origin of Ganesha-worship, a startling theory was propounded about thirteen years ago to the effect that the cult of the elaphocephalous deity Ganesha originated among the Mayas‡ of Yucatan in Central America

\* Extract from the Journal of the Anthropological Society of Bombay Vol. VIII, No. 7.—Ed. S. D.

‡ Squiers, who has more than any other traveller, studied the different races in America, has proposed the term Nahuatl for the people of Mexico and Central America. The southern branch of the Nahuatl was known as the Aztecs who occupied Mexico and were subjected by the Spaniards. The Mayas were another branch of the Nahuatl, who occupied Yucatan and were very nearly affiliated to the Aztecs of Mexico.



and that it was introduced into India from thence. The author of this theory is the eminent American explorer and archæologist, Dr. Augustus le Plougeon, who spent some twelve years of his life in exploring the wondrous antiquarian remains of Yucatan in Central America, and in deciphering the inscriptions carved on the walls of those ancient buildings. A popular and fascinating account of these researches of Dr. Plougeon and of his accomplished wife, Madame le Plougeon, who shared with him the hardships and perils of that long period of exploration in the wild and obscure recesses of Yucatan, was published by his friend, Mr. D. R. O'Sullivan, H.B.M., Vice-consul at Pemba, under the title of "*A fairy tale of Central American Travel*" in the *Review of Reviews* (English) for September, 1895, pp. 271-281. In the course of his paper, Mr. O'Sullivan has set forth, *inter alia*, Dr. Plougeon's conclusions (based on his discovery and decipherment of the Yucatan; that the legend about Cain and Abel (given in the book of Genesis) had its birth-place in the latter country: that the Sphinx was a monument erected by his sorrowing spouse to the memory of her slain lord Abel; that the ancient Egyptian mysteries were transplanted wholesale from Yucatan; and that the Greek alphabet is simply a Yucatanese version of the destruction of the lost Atlantis.

Among the other bold speculations of Dr. Plougeon, of which an extremely interesting account has been given in the aforementioned paper, is the theory, referred to above, that the cult of the elaphocephalus deity did not originate in India but that it had its inception among the Mayas of Yucatan, and was introduced by them into India, and that King *Cas* deified, who was figured as a human being with the head of a mastodon, was the antetype of the Hindu elephant-headed god Ganesha. This bold conclusion is sought to be supported with the arguments that, (1) because the deity Ganesha is painted red, which is the peculiar colour of the American race, and (2) as the practice of children being carried by their mothers astride their hips, and (3) the custom of imprinting the figure

of a hand dipped in a red liquid prevail both in Yucatan and India, the introduction into India of the cult of the elaphocephalous deity by Maya colonists from Yucatan, becomes all the more plausible. Dr. Plougeon's reasoning will be best set forth in his own words as contained in the following extract from the aforesaid paper:—

"Dr. le Plougeon's researches also give a clue to the probable origin of elephant-worship in India. The Hindus, as is well known, represent Ganesha, the god of wisdom, as a human body, coloured red, and surmounted with the head of an elephant. This is the most popular of all their images, and it is sculptured or painted over the door of every house as a protection against evil. The legends, purporting to account for this form of worship, are so numerous and so contradictory that it may safely be assumed that the true origin is not known. Turning to Yucatan, we find in the Troano MS. that the "Master of the Land," King *Can* deified, is therein depicted under the guise of a human form with the head of a mastodon. Presumably the Mayas adopted that animal as the symbol of their great ruler, from the fact of its being the largest and strongest creature with which they were acquainted, and as such would naturally be for them symbolical of strength and power. On the façade of the building at Chichin-Itza, called by the natives "Kuna" (the house of God),—the same building to which Stevens gives the name of Iglesia,—there is a sculptured tableau representing the worship of that great pchyderm, the head of which with the trunk constitutes the principal decoration of the temples and palaces which were built by members of the family of King *Can*. Here, then, is another most curious "coincidence". May not the truth be, as Dr. le Plougeon suggests, that the worship of the elephant was introduced into India by colonists from Mayax, where the worship of the mastodon was so general? The fact of the body of Ganesha being invariably painted red, which is the characteristic colour of the American race, lends additional probability to this view. Certain characteristic customs, moreover, which

obtain in India, such for example, as the habit of mothers carrying the child astride on the hip, and of worshippers impressing upon the walls of the temples the imprint of the hand dipped in a red liquid, serve to strengthen the theory of a Mayan immigration, since the red imprint of a human hand is commonly met with on the walls of the temples in Yucatan, and the women of that country still carry their children astride on the hips."

In refutation of the aforesaid theory, it may be asserted that the customs, from the simultaneous prevalence whereof in Yucatan and India, the inference about a Mayan immigration into the latter country has been drawn, are of so insignificant a character that it is not safe to rely on them at all. Firstly, the practice of depicting the symbol of the outstretched hand, in red colour, on temples and houses, is not confined to Yucatan and India only, but it prevails in other countries also. Mr. S. M. Edwardes, I. C. S., in his very interesting Presidential Address, delivered at the Annual Meeting of the Anthropological Society of Bombay, on the 26th February 1907, referred to this custom and, after describing the various forms in which it is practised in India, observed as follows\* :—

"But India is not the only country that acknowledges and reveres the Mystic Hand. The aborigines of Australia place it on their caves and shelters, coloured white to ward off death by incantations, and red to protect against the evil eye; and they even preserve the severed hand of a dead chieftain as a tribal protective charm. It appears on the Alhambra Palace in Spain, a relic perchance of Moslem sovereignty during the days of the Khalifs: Carved out of red coral, it hangs round the necks of the children of Italy: it was an oft-repeated image upon the *ex-voto* of ancient Carthage, and is figured at the present day upon houses in Morocco and Palestine, to ward off evil from the dwellers therein. Among the semitic races, it

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\* *Vide the Journal of the Anthropological Society of Bombay*, Vol. VIII, pp 24-25.

appears to have typified Divine might. The celebrated pyramid of Borsippa was called "The temple of the right hand;" one of the names of Babylon was "the city of the celestial hand;" while the hand emerging from a pyramidal base, stamped on a Chaldean cylinder, has served as the prototype of our modern Hand of Justice. And if we turn to Christian countries and Christian symbolism we again find the Hand, emerging from a cloud or encircling a cross, used as a simulacrum of Providence in its highest conception. Remark also how the mystic power of the Hand gives rise in succeeding ages to the *mudras* of Hinduism, the *indigitamenta* of ancient Rome, the imposition of hands in the Christian Scriptures: let us recall the primitive red hand of Ireland; and we shall realize that even in this one small matter of the symbolic Hand there is a link, albeit perhaps a broken one, between peoples of widely differing nationality."

This being so, are we justified in arguing that, because the custom of depicting the red imprint of a human hand, which prevails in Yucatan is also in vogue in such far-off lands as Australia, Spain, Carthage, Morocco, Palestine and other countries, a band of Maya colonists must have emigrated from Yucatan and introduced the aforementioned custom into the latter regions? My answer to this query is an emphatic No! It is my humble opinion that it would be foolish on our part if we argue in this strain, because there is not extant any evidence at all from which it can be proved that there was ever any communication between the inhabitants of the former and those of the latter countries during any period of time of which we have got record.

Secondly, the practice of women carrying children astride the hips is not confined to any particular race of people. On the contrary, it is prevalent among many races of people and in many lands. Is it therefore, consistent with reason to argue that, because the practice of carrying the children astride the hips, which is in vogue in Yucatan, is also prevalent among the womenfolk of other lands, the same must have been introduced

thither by Maya colonists? There is no proof what ever of any intercourse having existed, at any time of which we have record, between the womenfolk of Yucatan and those of the latter countries. Consequently, this argument, too, of Dr. Augustus le Plougeon in support of his theory of the Maya origin of the elaphocephalous deity Ganesh also falls to the ground.

Thirdly, Dr. Augustus le Plougeon argues that because the characteristic colour of the American people is red, and because the elaphocephalous deity Ganesha is also invariably painted red, *ergo* the Mayas of Yucatan in Central America must have introduced the cult of the said divinity into India. But we find that red is the characteristic colour of British heraldry, as it is the chief colour of the very valiant and courageous nation of Spain. A writer in the *Globe* (of London), discussing the interesting subject of the symbolism of colour, says:—"Red has always been the badge of courage. In heraldry, it has the added significance of magnanimity. Therefore have not Britons done well to make it their own, for do they not pride themselves on never hitting a man who is down? Moreover, it is the chief colour of that very valiant and very courteous nation of Spain. Christian symbolism call red the bloodshed for the faith, and employs it on the days sacred to martyrs. Red is the colour of magic, and the pointed caps of the Good People have never varied from the hue which lies under the influence of the ruby planet Mars\*. Are we, therefore, warranted in coming to the conclusion that, because red is the peculiar colour of the American race, and because red is also the characteristic colour of British heraldry and the chief colour of the Spaniards, the Mayas of Yucatan must have emigrated to England and introduced the red colour into the latter country? There is ample historical evidence to prove that, in remote antiquity, maritime and commercial intercourse existed between the ancient Britons and those "Pedlars of the Ancient World"—the Phœnicians, the Ancient Romans and

\* Quoted in the *Hindu, Patriot* (daily) of Friday, the 21st April 1899.



many other nations and races of by-gone ages. But for aught we know, there is not a title of evidence to show that any communication ever existed between the Mayas of Yucatan on the one hand, and the ancient Britons on the other. Nor has the search-light of modern research been able to discover in English culture and civilization the least trace whatever of Mayan or Aztec influence. Thus, the third argument of Dr. Augustus le Plougeon also fails.

*(To be continued.)*

### ŚAIVA SIDDHĀNTA MAHA SAMAJA.

Our Honorary Lecturer Mr P. Muttiah Pillai delivered lectures at Tirutturaipūndi on 4th and 5th Feb. on Śaiva Siddhānta and Śiva-Puṇyam; at Madura on 16th, 18th and 19th Feb. on Bhakti, Tirukkural and Śiva-Dīksha; at Tinnevely on 24th and 25th Feb. on Ālaya-Tattvārta and Dharma; at Tuticorin on 4th March on the Truth of the 1st stanza of Tirukkural; at Pūvālur on 9th and 10th March on Vedānta-Siddhānta-Samarasa-Nannilai and Ānma-Ilakkaṇam; at Srirangam on 14th March on Love; at Ālangādu on 16th March on Education; at Tirutturaipūndi on 17th and 18th on Personality of God and Ālaya-valīpādu; at Tiruvārur on 20th, 21st, and 22nd March on Śivajñānabodham, the necessity of Religious learning and Śiva-Darsanam; at Melaichivapatti on 3rd April on Deyva-Upāśana.

On the 4th March, the Honorary Lecturer of the Samāja, Mr. T. S. Tiyaṅgarāja Jnāniyār of Tiruvālūr delivered a lecture on Rāja-bhakti and Deyva-bhakti at Negapatam Students' Tamil Saṅgam.

On the 2nd March, Mr. S. Satchidānandam Pillai, Secretary of the Samāja and his friends went to Tiruveṅṇiyūr for the Magilāḍi Festival and distributed the tracts and lectured to the people.

On the 3rd March, the Secretary lectured in the Beach in connection with the Māsi Makham Celebrations.

On the 9th March, with the Samāja Secretary and Ourselves went to the Paṭalam and lectured on the fatherhood of God, Brotherhood of Man and the evolution of Religious beliefs to the coolies employed in the Buckingham and Carnatic Mills. The coolies showed much earnestness and sympathy.

On the 23rd March, the Secretary went to the weavers' quarters in Triplicane and lectured to the people.

On the 17th March, the Chennai Śivanadiyār Tirukkūttam celebrated its 13th anniversary. Ashtāvadānam Pūvai Kalyānasundra Mudaliyār presided. Mr. T.V. Kalyānasundra Mudaliyār of Royapet delivered an interesting and lucid lecture on *advaitam*. Mr. S. Sachidānandam Pillai, B. A., in the course of a careful survey of the present condition of Śaivism spoke with great zeal and earnestness on the necessity of arranging for wholesome religious lectures in temples at regular intervals and also for the regular recitation in Śaivite Temples of the twelve Tirumurai at least on auspicious days. He contended that provision for the above services ought to be made by the temples themselves. He emphasised the fact that our temples will become worse than useless if steps are not taken in time to give religious Education to the ordinary people who go there for worship. He warned the audience about the signs of materialistic pomp and spiritual decay which are visible in places of worship in all directions. He exhorted all Hindus to do all that is needed to maintain the purity and holy environment of temples and other sacred places.

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#### THE ĀGAMIC BUREAU NOTES.

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We acknowledge with grateful thanks the following letter from Mr. R. W. Frazer, Professor of Tamil, Telugu and High proficiency Sanskrit in the University of London. No one would grudge the high praise which he bestows on Mr. Nallasvami Pillai but for whose 'noble spirit of self-sacrifice' the Siddhanta Dipika itself and the whole body of Siddhanta Litera-

ture now existing in English would not have come into existence. The letter is as follows :—

Dear Sir,

I have obtained permission to send you for review in the *Siddhānta Dipikā* and for a note about the great Monumental Encyclopædia of Religion and Ethics now appearing in great Britain an advance copy of my article on the Śaiva Siddhānta. I do this because of my profound regard for your *Siddhānta Dipikā* and for the great work it is doing in a noble spirit of self-sacrifice to bring to light some of the great literary treasures of Tamil land. I do it further with a feeling and deep debt to the learned Editor of the *Dipikā* and further with profound respect for the learning and labours of the revered scholar Sriman J. M. Nallasvāmi Pillai Avargal and Brahma Sri V. V. Rāmana Sāstrin Avargal.

Please excuse all errors in the article which you may find. I have but a few days in the year to devote to the study of the subject matter and I regret that the enclosed article is probably the first effort made to introduce to English readers a true and unbiassed account of the Śaiva Siddhānta without which no History of Religion or Philosophies would be complete.

Should my treatment of the subject matter appear cold pray remember I wrote the article from an Historical and Philosophic stand-point working on such knowledge as I have been able to extract from the literature available.

May the goddess of Learning confer prosperity on the *Siddhānta Dipikā* and may its supporters in your land know that their labours are being followed closely in the West.

Yours sincerely,

R. W. FRAZER.

And we have great pleasure in introducing to our Readers,  
 the Encyclopædia of Religion and Ethics,  
 a work nobly planned and finely executed.  
 One cannot be sufficiently alive to the  
 importance and necessity for a compen-  
 dious work of this kind at the present moment. Knowledge  
 and Science had been progressing on all sides unchecked and  
 unfettered. It was in the Department of Religion and Ethics  
 alone that people tried to "live in the fancied security of each,  
 his own citadel, and preserve his prejudices and narrowness.

Even in India where people of all creeds and sects flourish and jostle each other and live in such close intimacy it is remarkable how ignorant one can be of his neighbour's religion and philosophy. The labours of a few noble Scholars of every land has been slowly dispelling the mist which would not show his neighbour's face though so close at hand. The strength of the present day and the hope of the future lies in the fact that comparative study of Religion and morals is being actively pursued and happily in the medium of the English Language be it said to its eternal glory, and the minds of people are already becoming broadened and we have not the least doubt that each system and creed is gaining thereby considerably and we fervently hope the day is not far distant when we will not hear of the war of creeds and classes. The Volumes of this Encyclopædia appear therefore quite opportunely and will be of the utmost importance to scholars and students and will help us in widening our knowledge of Religion and Philosophy.

We give a few extracts from the preface to the work to show its scope.

There is at the present time an unusual demand for works of reference. It may be due partly to a higher general standard of education, increasing the number of readers, and compelling teachers, whether they are writers or speakers, to 'verify their references.' But it may be due also to the great increase of knowledge in our time. We must possess ourselves of dictionaries and encyclopædias, because it is not possible otherwise to have at our command the vast stores of learning which have accumulated.

But the enormous increase of knowledge in our time has not only created a demand for general works of reference; it has also made known the necessity for dictionaries or encyclopædias of a more special character. Musicians have found the need of a Dictionary of Music, painters of Painting, engineers of Engineering, and they have had their wants supplied. The present work is an attempt to meet the necessity for an Encyclopædia of Religion and Ethics.

*Scope of the Encyclopædia.*—The words 'Religion' and 'Ethics' are both used in their most comprehensive meaning, as the contents of this volume will show. The Encyclopædia will contain articles on all the Religions of the world and on all the great systems of Ethics. It will

aim, further, at containing articles on every religious belief or custom, and on every ethical movement, every philosophical idea, every moral practice. Such persons and places as are famous in the history of religion and morals will be included. The Encyclopædia will thus embrace the whole range of Theology and Philosophy, together with the relevant portions of Anthropology, Mythology, Folklore, Biology, Psychology, Economics, and Sociology. It is a wide field, but its limits are clearly defined. Only once or twice throughout the course of this volume has the question been raised whether a particular topic should be included or not.

*Subjects and Authors.*—Very great care has been taken to make the list of subjects complete, and to assign each subject to the right author. If mistakes have been made they will be pointed out by readers and reviewers; and the Editor will welcome every suggestion that is offered towards the improvement of the succeeding volumes. In order to avoid overlapping, and yet to have every topic treated with sufficient fulness, the method has occasionally been adopted of describing a subject comprehensively in one general article, and then taking one or more particular Topics embraced by the general article and dealing with them separately and more fully. Thus there will be a general sketch of the Socialistic Communities of America, out of which the Amana Community has been selected to be separately and fully described. Again, there are articles on Aphrodisia and Apollonia in addition to the general article on Greek Festivals; and in the second volume there will be an article on the Arval Brothers, while the Roman Priesthood will be treated comprehensively afterwards.

It is not necessary to draw attention here to the series of comparative articles on such topics as Adoption, Adultery, Ages of the World, Altar, Ancestor-Worship, Anointing, Architecture, and Art.

The important subject of cross-references is referred to on another page.

We now come to what will interest our readers in this work. Volume V of the series will contain

To- Encyclopædia an article on Śaiva Siddhānta by Professor and Śaiva Siddhānta. Frazer and we are much obliged to him for his kindness in sending us an advance copy of the article. The heading of the article is 'Dravidians (South India)' and the first section is introductory and gives the ethnic and linguistic peculiarities of the South Indian people. The second section is devoted to the early history of Dravidian religion. The third section deals with the sacred Hymns of the



Śaiva's and the fourth deals with Vaishnavism and Hindu reformers and the fifth deals with the formulated doctrine of the Śaivas and discusses the Tripadārtha Doctrine of the Siddhānta. Ample quotations are given from the works of Mr. J. M. Nallasvāmi Pillai, Rev. Dr. G. U. Pope, and other scholars to illustrate and explain the doctrine. We hope to deal more fully in a future issue with the article of the learned Professor.

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The Rishis of old, have undoubtedly given the first place in their system of education to the study of the Vedas, but they by no means appear to have neglected the study of Science as the term is understood in modern times. Gautama the law-giver recommends a knowledge of the laws of human nature as necessary. The Study of the Purāṇas includes knowledge of the creation, destruction and renovation of the worlds. We find explained in their works, certain truths which might be studied in the light of the researches that are now being made in the field of Physical phenomena. Manu, in his Samhita stated certain laws of nature which may be placed side by side, for a comparative study with those which Huxley in our day has scientifically demonstrated. Such a comparative will not only enable us to recognise the existence of certain divinely laid-down laws which are necessary for the guidance of all created beings but will show to the world that the same truths are seen and understood both by ancient sages as well as by modern thinkers somewhat differently.

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*Pocket Counsellors:* These are small handy brochures issued in five parts. These contain more than 250 maxims or aphorisms. These are calculated to give much food for reflection as they themselves are the fruits of reflection. *Observations on Friendship* is a fine production. Each part containing about 60 maxims is priced only three pies.

The translation of *Sukranitya* is a valuable contribution to the literature of Morals. It is priced only three annas. We wish

that copies of these be found at least in the hands of every school master.

Copies can be had from the author, Mr. S. Ramasawmi Iyengar, Sub-Registrar, Anekal, Mysore.

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The second Annual meeting of the Depressed Classes Mission Society of Madras met in the Anderson Hall on the 15th April with Honourable Mr. Justice Abdur Rahim in the chair. The Report was read and Honourable Mr. Justice T. Sadāsiva Iyer moved for the adoption of the report and in his speech made a brief survey of the work of elevating the depressed classes from the time of Lord Buddha and about the Christian Missionaries who are the pioneers in the direction. Now Hindus has taken up the work of elevating the depressed classes and it is a good sign of the times. He made two suggestions. "One is that when associating with them (depressed classes) in doing our duty of educating them, we should avoid all air of condescension as if we belonged to a different genus or species from them and we should treat them as brothers" The next is based upon the opinion of Svāmi Vivekananda that for any Hindu class to elevate itself should attain proficiency in Sanskrit and in conclusion made an announcement that took all people by surprise and that showed his tolerant and humanitarian spirit. He announced that he would 'offer a silver medal annually to that boy among the depressed classes under the care of this mission, who is of excellent character and who is also able to repeat the Bagavad Gita by heart.' He is a life member of our Śaiva Siddhānta Mahā Samāja.

Mr. S. Srinivāsa Iyengar, B.A., B.L., made a speech and said that the non-Brahmans stuck more tenaciously to the caste system than Brahmans. We do not know how far he is correct. We have never seen many Brahmans coming forward to visit the alums and to lecture to the untouchables. And he made some useful suggestions. Then Srimati Alarmelu Mangai Ammal made an eloquent speech in Tamil and said with emphasis that the elevation of the depressed classes was more due not to the people of

the higher castes. She said all men are equal and that caste system was nowhere in India before the advent of the Āryans into India. Others made fine speeches. The Chairman in his learned speech said that Islam makes no distinction of caste or classes and that "if India was ever to grow into a nation, they could not possibly ignore one-sixth of its whole population" and bewailed the difficulty in overcoming the prejudices of not the depressed classes but of the non-depressed classes—the higher against the education of the depressed classes. He pointed out the necessity to foster elementary education among the people and said that neither this society nor hundred societies of similar nature can meet the problem of elementary education. It is the Government that must come forward to solve the problem and solution must come as soon as possible as it affected all communities in India. However the work of elevating the depressed classes must be done by everyone as it lay in one's power.

The Honourable Mr. Justice Sankaran Nair, the President of the Society, thanked the chairman in a neat little speech and exhorted the people to co-operate in the work of the Society and hoped to show better results next year.

*The report of the Society.* Last year the Society had two day and two night schools in different parts. The strength of the pupils was 130. At present the society maintains altogether 5 day and night schools with a strength of 169 pupils all Panchamas, Chucklers, barbers except four who do not belong to depressed classes. There are seven teachers and two whole-timed workers for the Society. Finance is always the least attractive item in the Report of any Philanthropic society in India. There was an income of 1006-7-4 and an expenditure of 1042-6-11. From the report we see that every pie was well spent unlike many other societies that spend on aerated waters &c.

Appendix B is the diary of one of the workers of the mission and the worker has paid 76 visits in the year to different places talking and lecturing and inspecting. That worker ought to be congratulated on the excellent work he has done and he will be envied by every sincere social worker. The work

of the society shows steady progress and we hope that it will in the long run do immense good to others and to its own name.

From the appendix we see that the worker has made lectures, all on morality, agriculture, hygiene and such kindred subjects. We only regret that nothing is said about God, our duty towards God, how to worship Him &c. Perhaps in his lectures he referred to God and His greatness and His love for us and our duty to Him. It is only our surmise and in the report there is no mention of such subjects. Morality without religion can never be fruitful. First believe in one Supreme God who is our Father and impress on the people that they should believe in one True God and then begin to elevate them.

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The fate of our dear girls are less fortunate than our boys. No doubt there are innumerable big wigs who subscribe most—not money but words. The more educated a man is, greater is the volume of verbal subscription. The richer he is shorter does his arm grow. Also caste and creed determine the sympathy of men. Why should caste prejudice a man's attitude towards a common cause? It is a paradox, yet time proves it. Look at the list of the donors and subscribers to the Depressed classes Society for instance. For the elevation of the depressed classes (elementary education to boys) and female education, every man in the catacomb and on the Palatæ sympathises but the former is richer than the latter at least in sincerity though not in material prosperity.

Maanmon stupefies the finer traits of men. He is the god who controls the devil. Such gods are rare. Still the success of any great cause is due to these rare divinities. Girls have a greater aptitude for learning and arts than boys. Still they are steeped in ignorance. It is due to the jealousy and conservatism of men.

Remember Sarasvati is a goddess and not a god. Athene and Minerva are goddesses. Surely the goddess of learning has greater sympathy towards woman, though man may woo her however much.

•••

Men's life in this world is not to be a mere existence, If it is mere existence, beasts will claim kinship with men. Then men should live and hence they should be wise. But men's life is so much linked by fate with women that neither can live by themselves. Then if women be not wise, men will have to live by beasts which is ever horrible. Hence stint not education to women.

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In Choolai, a few self-less men started the Svāmi Vivekānanda Hindu Bālikā Paṭasāla in July 1907. Its fifth anniversary was celebrated on the 14th of this month under the Presidency of M. R. Ry. C. P. Rāmasvami Iyer Avargal B.A., B.L. It was a gala day for the girls and their parents and the visitors. The President said that the education of women should be practical besides being emotional and urged that we should copy Japan in that that women should stand side by side with men. It is the thing which many ignore and which many have not thought about.

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No social reform can be done unless with the co-operation of our ladies at home and who rule us so completely. Hence the task of cultivating a public opinion among women should be taken into hand at once. Men have been blind till now and are still blind. But thanks to the exertions of a few learned sisters at Madras who have come forward to cultivate the public opinion among our sisters by freely distributing Tamil tracts on such social subjects as are acceptable by all to every house in Madras as far as practicable. Three tracts have appeared the first about *the scheme and objects of these social tracts*, the second about the cause of *Female education* and the third about the bad system of the *marriage of young girls to old men*. This we hope will really do good and those who want these tracts may apply to "The Editor, Social Tracts, Vepery, Madras. N. C."

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Anent the Report of the Svāmi Vivekananda Hindu Bālikā



**Paṭṭasālā.** The school is managed by a committee. The year began with 197 girls and the present strength is 207. The attendance is 744 and is very encouraging. There are three lady-instructors and one male head-master who is an able Tamil scholar and to whose zeal and indefatigable labour the school is still alive. The results of the examinations are very satisfactory. Instructions are given in sewing and stitching and in Music and our sacred Tevaram and Tiruvacagam are chanted by these innocent and pure girls—the future mothers of our enlightened India. Thus we find here religious instruction is also given—a safe-guard against any inroad of false religions.

The school has a literary society and the girls talk and discuss subjects with such courage, boldness and lucidity and logic as to put to shame many a boy of even greater age. The 1st anniversary of this society was celebrated on the 23rd April 1911 and we were much pleased at the excellent culture and training the girls had obtained. There is a small useful library attached to this society and further help is solicited. The total expenditure for the year is only Rs. 576-9-10 and this small amount has produced its maximum goodness. There is a closing balance of only Rs. 46 12-3 though it is less than the opening balance by Rs. 27-2-3. A permanent building and a play-ground is its absolute want. Tomorrow the school may be shifted to, we do not know where for want of accommodation as the owner of the present rented building in which the school is situated now, has given notice to vacate.

Will the sons of India come forward to contribute something towards the building fund? We hope so and remind our readers that

“ The very first  
Of human life must spring from woman's breast,  
Your first small words are taught you from her lips.  
Your first tears quenched by her, and your last sighs,  
Too often breathed out in a woman's hearing  
When men have shrunk from the ignoble care,  
Of watching the last hour of him who led them.”



THE  
LIGHT OF TRUTH  
OR THE  
Siddhanta Dipikā and Āgamic Review.

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*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva Siddhānta or Āgamānta.*

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No. 11.

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RELIGIOUS TOLERATION.

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IT has been truly said that no two men are alike in this wretched world, not only as regards their physical features, but as regards their mental calibre as well. The varieties indeed are so many, and the causes of these varieties so different, that it would not be possible to trace a relationship between them. Confining ourselves to the material plane, we find that the climate we live in, the nation to which we belong, the community in which our lot is cast, the parentage we are born of, the society we move in, the way in which we are brought up, the condition in which we are placed, the instinct we inherit — all these and a thousand other causes contribute largely to this difference. And add to these, the various standards of our intellectual capacity, and you will find the difference still multiplying by leaps and bounds. All these are natural causes over which we have no control; and these causes must produce their own effect: and when they do so, it is beyond the power of man to overcome those effects. These causes mould the mind of man, and he thinks and acts accordingly. His conscience is shaped fully and wholly by these natural causes, and his duty is to follow the dictates of that conscience. The duty of every

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\* A paper contributed to the Madras Session of the Samaja Conference.  
—Ed. S. D.

man is to do what he thinks right and to refrain from what he thinks wrong. If he is forced to do anything which, in his opinion, is wrong, or to refrain from doing anything which, he thinks is right, that would amount to a wrongful compulsion, which, in the religious sphere, would amount to a compulsion to commit sin. This is indeed a piece of atrocity which can only be heard among barbarous people, who have no idea of right and wrong. Liberty of conscience is the most precious privilege which a man enjoys, and it is this liberty which is highly valued and rightly protected by all the civilized nations of the world. I may say that this protection is the surest test to gauge the enlightenment of any Government, and that it is the keen sense of the British nation to the importance of this liberty that has brought them and their Government to prominence.

This liberty is of paramount importance in the matter of religion, much more than in matters secular, not only because our spiritual interests are of much greater importance than any secular interest, but because religion is highly essential to man in the secular plane itself. We invoke the aid of God in our secular activities, and we regulate our social and moral conduct under the guidance of religion. Religion is an important and indispensable factor both in the material and spiritual planes, and it is therefore very essential that every man should be allowed to exercise the liberty of his conscience fully and freely in the field of Religion. We must be allowed to worship God as we understand Him, and in the manner we think the best. If we are prevented from doing so, such prevention would amount to forcing us to do what in our opinion is a sin. The people who enforce the prevention may think otherwise, and can plead that they are only preventing us from what appears to them a wrongful act; but it is not a wrongful act in our view and there is hardly any use in preventing us from doing an act while our view of that act remains unaltered. The gravity of every action—either of commission or omission—depends on the motive; and to thrust any action on us in the

absence of the necessary motive, will not only be of no use to us, but, on the contrary, will be inflicting an injury on us, when we consider that the action thrust is against our interests.

I know there are civil and municipal laws which we are bound to observe, even though we do not believe in their efficacy ; but the case is quite different in the field of Religion. In the matter of what we call civil or municipal laws, we are bound to obey them whatever we may think of them. But in the matter of religious or spiritual laws, our actions should invariably accompany a strong faith in the efficacy of such laws ; otherwise those actions would be mere pretensions which, it would be preposterous, to enforce on any one.

Although there was a time when certain primitive forms of Government compelled the subjects to follow the state religion yet it is a great satisfaction to find that such times have passed away, and we are living in a time when almost all the Governments are fully alive to the necessity of granting the privilege of liberty of conscience to all the subjects. Every man is at full liberty now to follow the religion he chooses according to his own conviction, and any attempt on the part of any one to force another to espouse a religion which he does not believe in is even considered in the light of a serious offence. I may say that this is a true sign of civilization, and any nation that may be found lacking in this golden principle can have no claim to civilization.

Liberty of conscience being such an important factor in the political world, how much more so, should it be in the religious sphere ? I mean if the political world considers the liberty of conscience one of the valuable assets of subjects, how much more so should it be considered by religion. Religion, much more than Politics, is expected to set a very high value on ethics, to realise the impossibility of a man following a faith which he does not believe in and to greatly appreciate his conduct when he follows the dictates of his conscience. Religion must frankly admit that a man is not responsible for his

conscience, that he can only be expected to walk in the light of the knowledge he is possessed of and that when he does so, he should undoubtedly be adequately rewarded. It is a sense of the importance of this principle that has raised the status of modern Government in the estimation of all right thinking men, and it is the same sense again in the religious sphere too, that will have to speak of its lofty character. But if religions could be found wanting in this equitable and magnanimous view, what could we say of such religions? If a religion could be found to teach that all people who follow other faiths, whatever their sincerity and convictions in such faith may be will be condemned to eternal hell, can we say that such a religion bears the seal of God? Is this not a sufficient test to verify the truth of a religion? Could a man be punished, and that too in eternal hell, because he was true to his convictions? Could a man be punished because he was guided by the knowledge given to him by God?

And again, whom do the followers of the various faiths serve after all? Is it not the same only true God Whom these exclusive religions themselves preach and pray to? It may be that each religion may have a form peculiar to itself in the mode and method of worship. Is this a sufficient reason to condemn the followers of all these faiths to eternal hell? Can we for a moment persuade our mind to believe that the Merciful God, Who dwells in the heart of all men, will condemn any one to eternal hell, because there was some difference in the method of worship adopted by him, although that difference itself is the result of a true conviction on his part that he was pursuing the right course? This is absurd, and such an absurdity cannot get into the doctrines of a true religion itself, and a religion that does not recognise this excellent principle, can have no claim to Divine Origin.

We know that Hinduism fully recognises this principle and it clearly and distinctly lays down that, whatever a man's religion may be, and in whatever form he may direct his worship God of all souls will accept that worship and reward



the man according to his merit. This is an unmistakable sign of the true religion—a religion that discloses the unbounded mercy of God on all souls, and a religion that is fully alive to the importance of the liberty of conscience. Hinduism fully realises the fact that it is altogether impossible for a man to think otherwise than his conscience dictates to him, and that God would never expect us to do impossibilities. Hinduism is true to its teaching that every man obtains his knowledge from God according to his capacity, and it therefore lays out the golden rule.

யாதொரு தெய்வங் கொண்டீர் அத்தெய்வமாயியக்கே.

யாதொரு பாகஞர் தாம் வருவர்.

Now again, what about the various religions that prevail on the face of the earth? Can we say that these religions were ushered into the world without the knowledge of God,—against His will and pleasure? No; we cannot for a moment say so. God it is that provides a religion to every man according to the standard of his spiritual growth, in the same way as He supplies our material wants according to our different states of life. And can we say that having placed us in a certain religion, He would punish us for following that religion? Can a mother who gives her child a certain food be said to punish that child for taking that food?

It is true that in this miserable world there are good and evil, and that our duty is to choose the good and shun the evil; but how are we to do this? Is it not by exercising the intelligence given to us? When this intelligence assures us that a certain form of religion is the true religion, we cannot but follow the religion; and are we to be punished for choosing what appears as the best? Good and evil are again relative factors, and what may be good to us at a certain stage, may be bad at another stage. They depend fully upon our intelligence, and no religion can therefore be said to be bad in a general sense. Religions are given by God to suit the different grades of people, and they cannot be said to be snares spread by Him to entrap the souls. God gives us the religion,

and God gives us the intelligence to believe in the religion; and can we say that He will punish us for following that religion, if we have any sense of Divine Justice?

There is another argument raised in this connection and this demands a fuller explanation of the position, as it seems to have been greatly misunderstood not only by the followers of alien religions, but by some of our own faith too. If God is supposed to accept the worships of men of the different religious faiths, the question is reasonably asked "How could Hinduism be said to be the true religion?" If every religion is acceptable to God, why should He give a special religion? This is no doubt a pertinent question, and the modern expounders of our religion have led the public to understand that our religion is a much shorter path to God than the other religions, and hence its superiority over them. I think the position is not exactly that, and I am inclined to think that our modern expounders have not done full justice to the position of our religion in this respect. Perhaps their object is to render their teachings acceptable to all creeds and faiths and to secure a uniform approval of their mission which, in my opinion, seems to savour more of policy than of genuine truth.

I do not think it possible to argue from a Hindu standpoint that every religion will be able to secure the ultimate end. True it is that God will accept the worship of man in whatever religion he may be, and reward him according to his merits. But this will not go to shew that all the religions are capable of securing to us the final beatitude which can only be attained through the true religion. The other religions may help us to rise in the ladder of spirituality according to their own standard and capacity, and may eventually lead us to the true religion, from which alone, the final goal can be reached.

The final stage of *Paramukti* depends wholly on our seeing God in His true form, and this true form is not of many kinds as the different religions represent it to be. There cannot be many ways of seeing this one true form, although these ways may help us to get to the portal through which

alone the true form of God can be seen. The varied views, and the consequent varied experiences, in the different religions cannot be expected to secure alike the uniform *Advitānanda* which cannot be seen in different ways or with different eyes. There are truths in every religion; but not the whole truth that will enable us to see the *Satchitānanda* in its sublime glory. We may catch glimpses of truths here and there in every religion, and we may have some experience to the extent of the truth we are able to see; but this cannot be the whole truth in its full glow of grace which can only be seen by following the course laid out for the purpose by the great God, and by submitting ourselves to the rigorous spiritual discipline detailed therein. It must be understood that the Divine Presence is a great mystery which cannot be reached by any way and every way. It can only be reached by strictly following the course laid out for the purpose under a competent *Guru*.

A dispenser in a Hospital may chance to know something of the curative powers of certain medicines and of a few symptoms of certain diseases; but this knowledge will not qualify him as a physician; he must undergo a proper and systematic training in the art and science of medicine, if he wants to become a physician. Similarly we may by chance come across some truths in the field of spirituality in every religion, but it is the true religion that will be able to give us a proper training for our admission into that mysterious region; and the *Siddhānta Śāstras* therefore assert that, unless we assiduously practise the formulæ laid out by the *Āgamānta* it will not be possible to attain that final beatitude. The *Siddhānta* is fully alive to the merits one may acquire in alien religion, and such merits, it distinctly says, will be fully recognised and adequately rewarded; these rewards being confined to the regions or *tattvams* to the extent of which he was able to see the truth; but at the same time, it boldly declares that the final stage can only be reached through the portal of the true religion.

Even in the school of *Siddhānta*, there are four courses to be followed one after the other, and it is only the last course

of *Jñāna* that will help one into the bliss of *Mukti*. I am afraid that a mistake is being again committed by our modern expounders in this respect also; they seem to think that any of these courses, which they call by the names of *Karma Yoga*, *Bhakti Yoga*, *Rāja Yoga* and *Jñāna Yoga* could secure to us the final beatitude. I should think that this is not correct. It is only the last course of *Jñāna*—to which of course the other courses are but gradatory steps—that will secure the final stage *Advaitamukti*. Karma may help us to Bhakti, Bhakti to Yoga, and Yoga to *Jñāna* which alone can qualify one to *Mukti*. It would not be possible to attain this *Mukti* directly through any of the three lower grades, although those grades in themselves are important and indispensable factors for acquiring *Jñānam*. *Jñānam* comprises in itself the results achieved by the three preceding steps, and with the help of the results so achieved, it goes a step further and realises the truth in its true light, which realisation enables the soul to enjoy the Great God for ever.

But in the case of the souls who had completed their course in the lower grades in their previous birth, they need not go through those courses again in this birth, but they may get into the *Jñāna Mārga* directly either from *Sariyai*, *Kiriyai* into which they might have been led by their Karma. These cases are however, exceptions and should not be considered as the rule which is that the four paths of *Sariyai*, *Kiriyai*, *Yogam* and *Jñānam* have to be followed one after the other, for the attainment of the final bliss.

Although the *Siddhānta Mārga* is very strict as regards its indispensability for the final end, it is very liberal in that it fully recognises the merits one acquires in every religion, and here we could see the unmistakable sign of the true religion.

S. S.

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## PURA-NANURU.

### VERSE 15.

பாண்டியன் பல்யாகசாலை முதுகுடுமிப் பெருவழுதியை  
நெட்டிமையார் பாடியது.

கடுந்தேர் குழித்த னெள்ள லாங்கண்  
வெள்வாய்க் கழுதைப் புல்லினம் பூட்டிப்  
பாழ்செய் தனையவர் நனந்தலை நல்லெயில்  
புள்ளின மிமிழும் புகழ்சால் வினாவயல்  
வெள்ளுனைக் கலிமான் கவிஞளம் புகளத்  
தேர்வழங் கினைநின் நெவ்வர் தேளத்துத்  
துளங்கியலாற் பணையெருத்திற்  
பாவடியாற் செறனோக்கி  
னொளிறுமருப்பிற் களிறவர  
காப்புடைய கயம்படியினை  
யன்ன சேற்றத் தனையை யாகலின்  
விளங்குபொன் நெறிந்த நலங்கிளர் பலகைபொடி  
சிழல்படு நெடுவே லேந்தி பொன்னு  
ரொண்படைக் கடுந்தார் முன்புதலைக் கொண்மார்  
நசைதர வந்தோர் நசைபிறக் கொழிய  
வசைபட வாழ்ந்தோர் பலர்கொல் புரையி  
னற்பனுவ னுல்வேதத்  
தருஞ்சீர்த்திப் பெருங்கணுறை  
நெய்மலி யாவுதி பொங்கப் பன்மாண்  
வியாச் சிறப்பின் வேள்வி முற்றி  
யூப நட்ட வியன்களம் பலகொல்  
யாபல கொல்லோ பெரும வாருற்று  
விசிபிணிக் கொண்ட மண்களை முழவிற்  
பாடினி பாடும் வஞ்சிக்கு  
நாடல் சான்ற மமந்தினோய் நினைக்கே.



*To Pāṇḍiyan Palyāgasūlai Mudukiṇṇuṇi-ppervuḷudi  
by Neḷḷimaiyār.*

Through the wide street, where the swift chariot had left its traces, with yoke of white-mouthed ignoble asses thou didst drive thy plough, and laidst it waste;—and thou didst drive thy chariot, so that thy horses with flowing mane left the impress of their hoofs on the fertile lands renowned, where the sweet-voiced birds were wont to sing;—and thou has made thine elephants go down into the guarded moats of thy foes, with their huge swaying necks, broad feet, fierce eye, and gleaming tusks,—as was thy wrath, so have thine actions been! and, when thy foes came, desirous to overthrow thy gallant hosts, with their strong shields inlaid with gleaming gold, bearing spears that cast deep shadows round, thou didst disappoint their desire, and they have departed with failure and disgrace! Are not these thine exploited many in number? And, even so, thou hast offered many glorious, unfailing, meritorious sacrifices, with all the adjuncts commanded in the venerable precepts of the Four Vedas! Are not the fields where thou hast built thine altars of oblations many in number too? O great leader! when the minstrel sings of victory, to the accompaniment of her tambour tightly bound with cords, which shall be more in number—the altars or the songs,—in honour of thine ever illustrious valour?

VERSE 16.

சேழன் இராசுயம்வேட்ட பெருந்திள்ளியைப் பாண்டரங்கண்ணஞர்  
பாடியது.

வினைமாட்சிய விரைபுரவிபொதி  
மழையுருவின தோல்பாப்பி  
முனைமுருங்கத் தலைவென்றவர்  
நினைவயல் கவர்நூட்டி  
மனைபாம்பு நிற்காகக்  
கடித்து கழிந்தக் கனிமபமநூ  
பெருமூர்ப்பாடி விட்ட கந்தி வீடுக்கஞ்

செல்சுடர்ஞாயிற்றுச் செக்கரிற் றேன்றப்  
புலங்கெடவிறுக்கும் வரம்பி றுனைத்  
துணைவேண்டாச் செருவென்றிப்  
புலவுவாட் புலர்சாந்தின்  
முருகற் சீற்றத் துருகெழு குரிசின்  
மயங்கு வள்ளை மலரம்பற்  
பணிப்பகன்றைக் கவிப்பாகற்  
கருப்பல்லது காடறியாப்  
பெருந்தண்பனை பாழாக  
வேம நன்னு டெள்ளெளி யூட்டினை  
நாம நல்லம் செய்ய  
வோராங்கு மலைத்தன பெருமதின் களிதே.

*To Cōlan Perunarkilli by Pāṇḍarāṅkannanār.*

With thy horses swift and mighty in deed ; with shields like huge expanded clouds advancing with the voice of war ; despoiling the fertile lands, using the timber of the dwellings for fire-wood, causing thine elephants to descend into the waters of their guarded moats, so that the light of the fires which thou didst kindle appeared like the ruddy lights of the setting sun, with a numberless host that laid waste the land with victorious might that needs no aid, in form like to Murugan, whose sword dripped with gore ; the wrathful Divinity art thou, O King ! With Convolvulus intertwined, with flowery Āmbal, with cool Paganrai-flower, with fruit of Pāgal, and with sweet Sugar-cane the land was rich, through all its vast extent, thou hast kindled blazing fires throughout that guarded land, and thine elephants have fought the battle as thou hast ordained, O mighty King !

VERSE 17.

பாண்டியன் தலையாலங்கானத்துச் செருவென்ற நெடுஞ்செழியனாற்  
பிணியிருந்த யானைக்கட் சேய்மாந்தரஞ் சேரவிரும்பொவந வலிதிற்போய்க்  
கட்டிலெய்தினானைக் குறுங்கோழியூர்மீழார் பாடியது.  
தென்குயரி வடபெருங்கற்  
குணகுடகட ஷாவெல்லே

குன்றமலை காடுகா  
 டொன்றபட்டு வழிமொழியக்  
 கொடிதகடித்து கோறிருத்திப்  
 படுவதுண்டு பாகலாற்றி  
 யினிதுருண்ட கடர்கேமி  
 முழுதாண்டோர் வழிகாவல்  
 குலைவிட, நஞ்சிய கோட்டாழை  
 பகல்வயன் மலைவேலி  
 நிலவுமணல் கிபன்கானற்  
 நென்கழிமிசைச் சுடர்பூவிற்  
 நன்டொண்டியோரடி பொருந  
 மாப்பயம்பின் பொறை போற்றாது  
 நீயிருழி பகப்பட்ட  
 பிடுகடைய வெறுழ் முன்பிற்  
 கோடுமுற்றிய கொல்கனிற்  
 நிலைகலக்கக் குழிகொன்று  
 கிளைபுகலத் தலைக்கூடியாங்கு  
 நீபட்ட வருமுன்பிற்  
 பெருந்தளர்ச்சி பலருவப்பப்  
 பிறிதுசென்று மலர்தாயத்துப்  
 பலர்காப்பண் மீக்கூறலி  
 னுண்டாகிய வுயர்மண்ணுஞ்  
 சென்றுபட்ட கிழுக்கலனும்  
 பெறல்கூடு மிவனெஞ் சுறப்பெறி நெனவு  
 மேந்துகொடி பிறைப்புரிசை  
 கிங்குசிறை கிபலருப்ப  
 மிழந்துவைருது மினிகாடுவ  
 னுடன்றுகோக்கினன் பெரிதெனவும்  
 வேற்றாக பணிதொடங்குகின்  
 னாற்றலொடு புகழேத்திக்  
 காண்கு வந்திசிற்ப் பெருமா கிண்டிய  
 மழைபென மருளும் பட்டினன் மலைபெனத்

தேனிறை கொள்ளு மிருட்பல் யானை  
யுடலுந் ருட்க வீங்கிக் கடலென  
வானீர்க் கூக்குந் தானை யானை  
கடுவொடுங் கெயிற்றர வுத்தலை பணிப்ப  
விடியென முழங்கு முரசின்  
வரையா வீசைக் குடவர் கோவே.

*To Pāṇḍiyan Talaiyalāṅkān by Kuruṅkōḷiyūrkilūr.*

Thou who dost govern, being the guardian as were thine ancestors, of all the land from Southern Kumari to the Northern mighty Hill, with Eastern and Western Seas as thy boundary,—valley and hill and wilderness and fertile plain,—one realm,—so that all revere thy name;—firmly restraining vice, wielding, a right sceptre, enjoying thy just rights and administering justice, sweetly shedding all around the lustre of thy rule! Lord of the citizens of pleasant Tonḍi, where fruit-laden palm-branches bend to earth,—the land of broad fields by hills embraced,—with Seashore wide with sands as moonbeams pale,—where purple flowers gleam bright upon the winding shores! As some death-dealing elephant, not on his guard against the figure on the deceitful chasm, was taken in the deep pit but being huge and of mighty strength, and of well-developed tusks, he brings down the side of the hollow; and gaining the summit, sage rejoins his kindred that acclaim his escape, so thou, now that thou art uplifted against amongst the flower-decked paternal kinsmen, having midst acclaiming friends cast aside the great enfeeblement that thy rare valour had endured, and began another course;—some say, “if his heart incline to us we may again attain our lands and jewelled ornaments,”—and others again say, “we shall henceforth, if he regard us with enmity, have permanently to endure the loss of our lofty citadel, over which the high victorious banner waves, and our ample strongly guarded fort”!—I am come desirous to behold thee, and to extol thy power and glory, which alien Kings begin thus again to hail!—O mighty one, King of the Kuḍavar,

boundless in gifts ! whose bucklers manifold are like the gathered clouds of heaven ; whose elephants, many and mighty are like mountains round which bees swarm ; whose hosts are like a sea that rising up affrights each foe, and mounts to the clouds of the watery sky ; and whose drum sounds ceaseless, so that the heads of sharp-fanged poisonous snakes with terror shake.

NOTE ON VERSE 17.

*Irrigation.*

The vast importance of irrigation has been recognised by all rulers of South India, though their constant wars often prevented their doing efficiently what they knew should be done. This piece is in Tamil a really magnificent bit of sage advice, expressed in highly poetical and forcible terms. The whole land was then as now divided into 'the good land' (*Nañ-jey*), or the alluvial soil along the banks of rivers and in the deltas which could always be irrigated, provided the necessary reservoirs and anicuts were provided ; and 'the poor land' (*Puñ-jey*), which was solely dependant on rain. Very extensive irrigation works were carried out by the ancient kings of South India, who had at their disposal large treasures and an immense amount of forced labour ; but the works in the delta of the Godāvāri and in the districts through which the Kāviri and its tributaries flow, are unrivalled in any age of South Indian history. Wherever this is attended to, the Government will be successful in securing the happiness of the people, who will not be ungrateful to those that secure their temporal welfare. An old Indian almost grudges any expenditure on the part of the Government which does not aid in bringing out the wonderful resources of the land. The great remedy against famine is, and always has been, irrigation. Considered in this light, this old lyric possesses singular interest.

G. U. P.

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## RUDRA-HRIDAYOPANISHAT.

Bowing down by the head to the feet of Vyāsa, Suka addressed him thus :

2. Who is the Deity (proclaimed) in the Vedas? In whom all the Devas are established on all sides? By worshipping whom all the gods are ever pleased?

3. Having heard the words of him, the father replied Śuka thus :

4. Rudra is the Ātman of all the Devas, and all the Devas are of Śiva.

5. On the right side of Rudra are the Sun, Brahma and the three sacred fires. On his left side are the three, viz : Umā-Devī, Viṣṇu and Chandra (the moon).

6. Umā is indeed Viṣṇu, and Viṣṇu is Chandra.

7. They, who adore Govinda are adoring Śaṅkara. They who worship Hari with devotion, are worshipping the Bull-flagged One (Śiva).

8. They who hate the peculiar eyed One (Virūpāksha) are hating Janārdana. They who do not understand Rudra, are not realising Keśava.

9. From Rudra proceeds the seed and Viṣṇu receives it. Rudra is indeed Brahma. Brahma is the sacred fire. Brahma and Viṣṇu are of Rudra. The Universe is of the fire and the moon. All the male emblem is Śiva. The female emblem is the Lady Umā. All the created beings—moveable and immoveable—are of Umā and Rudra. All the manifested ones are of Umā. The unmanifested one is Maheśvara. The union of Umā and Śaṅkara is called Viṣṇu ; one, thus realising him, should adore him with devotion.

10. Ātman, Antarātman (inner soul) and Paramātman, knowing the three kinds of Ātman, one should take refuge in Paramātman. The eternal Viṣṇu is the Ātman of all beings. Brahma is the Antarātman. Paramātman is Maheśvara.

11. To the great tree of the three worlds, with its branches down in the earth, the top is Viṣṇu, the middle is Brahma

and the root is Maheśvara. For the benefit (of the world) only one Rudra-form is divided into three.

12. Dharma is Rudra ; the world is Viṣṇu ; all the knowledge is Brahma.

13. The wiseman who invokes Him by the word, O Rudra, Rudra, Rudra, is freed from all the sins as he invokes the all pervading Lord.

14. Rudra is man. Umā is woman. Adoration is to Him and to Her. Rudra is Brahma. Umā is Sarasvatī. Adoration to Him and to Her. Rudra is Viṣṇu. Umā is Lakshmi. Adoration is to Him and to Her. Rudra is the Sun. Umā is Chelūya (his wife). Adoration is to Him and to Her. Rudra is Chandra. Umā is Tārā. Adoration is to Him and to Her. Rudra is the day. Umā is the night. Adoration is to Him and to Her. Rudra is the sacrifice. Umā is the altar. Adoration is to Him and to Her. Rudra is the sacred fire. Umā is Svāhā. Adoration is to Him and to Her. Rudra is the Vedas. Umā is the Śāstras. Adoration is to Him and to Her. Rudra is the tree. Umā is the creepers. Adoration is to Him and to Her. Rudra is odour. Umā is flower. Adoration is to Him and to Her. Rudra is the meaning. Umā is the word. Adoration is to Him and to Her. Rudra is Liṅga. Umā is the seat. Adoration is to Him and to Her. One should adore Rudra, who is the Ātman of all the Devas, in each and everything. Thus I adore īśa and Pārvati by the above mantras. Wherever one may be, he should repeat this couple mantra (i.e., Rudra and Umā). The Brahmin killer is freed from all his sins by repeating this in the water.

15. The Supreme and Eternal Brahman is the support of all, who is free from the pairs opposite, who is in nature *Sat*, *Chit* and *Ānanda* and who is transcending the mind and speech. When he is well-known, all these things are, O Śuka, known. As everything has its soul in Him, nothing does exist at any time without Him.

16. There are two kinds of Vidyās (Knowledges) which are to be known as *para* and *apara* (superior and inferior). Of

them, the *apara* is Ṛig-veda, Yajus, Sāma and Atharva-vedas, Śikshā, O best among the sages, Kalpa, Vyākaraṇa, Nirukṭa, Chchandas, Jyotisha, and also the knowledge concerning the worldly matter.

17. Next the *para-vidyā*: By which, the wise realise Ātman in himself, who is the supreme imperishable one, who is not to be seen, or grasped or named, who is ever free from any form,—eye, ear, hand and foot,— who is eternal, all pervading, omnipresent, very subtle, unchangeable and who is the cause of all beings.

18. From Him who is omniscient and all-knower and whose param is Knowledge itself, proceeds the multitude of worlds, not partaking of his own nature. It appears as true as the snake in the rope.

19. That It alone is true and knowing It, one is freed from the bondage. By Knowledge alone is effected the destruction of Samsāra (the transmigratory life), and not surely by action (Karma).

20. One should approach one's own Guru (Dakṣiṇāmūrti) according to the rules, who is revealed in the Vedas and who never swerves from Brahman nature.\*

21. The Guru initiates him into Para-vidyā which reveals the nature of Ātman and Brahman. The man who realises the imperishable one as residing in the heart, reaches the ancient Śiva, having broken through the knot of ignorance. It is eternal, truth, and it is to be realised by those who desire for liberation.

22. The bow is Om; arrow is Ātman, Brahman is said to be aimed at. The shot is to be aimed at carefully, becoming absorbed in itself (for the 'time being'). The aim itself is omnipresent; and the arrow also has its face everywhere. The aimer is also omnipresent. The aimed at is Śiva. There is no doubt in this.

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\* Some translate this as 'to approach a Brahman who is his own guru, well versed in the Vedas,' meaning his family teacher, though he is ill-qualified to the task.

23. In Him do not shine the sun, moon nor fire, nor all the Devas ; nor the wind blows. The ever pure Deity does shine in Himself transcending all the qualities.

24. There are two birds residing together in this body called Jiva and Īśvara ; of them Jiva eats the fruits of action and Maheśvara does not. He remains there shining Himself, as a mere witness without tasting the fruit of it.

25. The difference between them is attributed by Māyā. Like the difference.....the space of the pot and room, is the difference attributed between Śiva and Jiva. In reality Śiva is *chit* (consciousness itself) and Jiva also is always *chit*. The *chit* does not differ in its nature. If it does so, it will loose the state of its own nature. The *chit* will not differ in itself as it does not belong to the nature of inert matter (*Jada*). If it does so, then the difference will be of *jada*. The *chit* always is *one*. Thus the oneness of the *chit* is established by reasoning and by authorities (Pramāṇas). By realising the oneness of the *chit*, one does not undergo misery nor bewilderment.

26. He reaches Śiva, Who is without duality and who is the Supreme bliss itself.

27. By realising Him, who is the support of all the worlds, Who is the *sat* and *chit* itself, 'I am He', the sage becomes freed from Samsāra.

28. They who are devoid of sins, see in their own body, the self-shining one, which is the witness of all ; and not others who are veiled by Māyā.

29. The great yogin who has the above knowledge never goes to anywhere as he has become omnipresent. Just as the omnipresent either does not go to anywhere, so is the knower of his Ātman,

30. The sage who realises the Supreme Brahman becomes Brahman itself, having ever become *Sat*, *Chit* and Ānanda.

Thus the Upanishat ends.

R. A. S.

## NAMMALVAR'S TIRUVIRUTTAM.

(Continued from page 273 of No. 6, Vol. XII.)

*Verse 12. (Pēr-Kinṛathu maṇi-māmai.)*

**Heading.**—The Bridegroom parts ; the Bride sets forth  
Her pain and reprehends her heart.  
[Either (1) as a soliloquy or (2) as  
A speech to Friends, this verse we may regard.]

**Text.**—(1) Bright colour <sup>wanes</sup> ~~fades~~ ! while (2) paleness waxes thick  
and spreads !

(3) And *Ages* nights become ! Such are the boons unique  
My heart, seeking my Lord th' sharp Wheel's Wielder  
Kṛishṇa's

Cool Tuḷ'si fine, gave me when it to Him did go !

**Explanation.**—1. *That* love for God, which made Dev'tees thus  
laud our Seer,

Did make his heart slip from him and go after God.

He, (1) no more thinks of self, (2) ever thinks of God.

(1) Selfishness having ceased, (2) unselfish he hath grown.

2. "Bright colour wanes," that is, Even  
Soul-essence seems to melt away !

3. "Paleness waxes.....and spreads," that is,  
Love's workings' marks grow and expand.

4. "And *Ages* nights become," that is, enjoy'ng delayed,  
Impatience makes gloom-time, like *Ages* seem prolonged.

5. He wields "th' sharp Wheel", that 's, what can cut down  
ev'ry foe.

6. He is 'my Lord'—knit by a tie which can't be loosed,

7. He 's "Kṛishṇa"—whose mark is be'ng at His Dev'tees  
back.

8. "Cool Tuḷ'si fine", His beauties all doth typify.

"To *Him*" my heart went, *me* this wealth (of mis'ry) left,



*Verse 13. (Tani vaḷar ścū-gōl.)*

**Heading.**—Sep'ration grow'ng unbearable,  
Th' Bride speaks—grieved by the Gloom and th' Wind.

**Text:**—Sunk is the hot-rayed King of waxing rule unique !  
(Vile) Gloom—whose reign-mark 's waxing cold—o'er th'  
whole earth 's throned !  
Who 'll, after this, from slipping save my bracelets loose,  
By punishing the cool Breeze which comes, having touched  
The cool—fine—T'u'si, th' love whereof 's my pain-  
growth's cause ?  
Grown into *Ages*, nights, alas ! are shatt'ring me !

**Explanation.**—1. Heavy grief—sprung from non-enjoyment of  
the Lord,

Made our Seer lose his sense ; senselessness' gloom whelm-  
ed him ;

The status of the Devotee  
Resigned, be'ng gone, he Saviour *seeks*,  
Able no more to brook delay.

2. "Sunk is the hot-rayed King of waxing rule unique !" —  
Bright as the sun, unique our Seer's ken erst waxed—  
So as to merge within itself all others' glow ;  
'With scorching glory indefeasible.  
Upheld the Law of God against all foes—  
Whether they it (1) denied or (2) misconstrued.  
For th' Lord Himself hath thus declared :—  
"Śruti and Smṛiti are my Law.  
Whoe'er, it disobeying, lives,  
As My Law-breaker Me betrays." (= "Śruti-Smṛiti  
Maṅg-aivaiṇṇa" &c.)

3. "(Vile) Gloom" 's now all in all ; senselessness-shaped  
augments.

The blindness which non-reaching of the loved-one brings  
Thus waxing great, e'en rend'ring it impossible  
To know distinctly—*who* is Lord and *who* is liege !

4. "Who 'll stop the working of things which,  
By causing cold and th' like oppress,  
Are contrasts to the Lord Benign,  
And thus remembrancers are of  
The Lord's charm—breeding eagerness  
Followed by sorrows for delay ?
5. "Who 'll save from slipping from my hands, *that* mark  
Thereof which shows my liegeship to the Lord ?
6. "The lengthening of nights—caused by  
My be'ng impatient of delay ;  
Is crushing my soul-essence' self !"  
Thus doth our Seer here lament !

*Verse 14 (Īr-v-an-a velum.)*

**Heading.**—The Bridegroom doth extol the Bride.

[Here too, God's Saints as th' "Bridegroom" are conceived.]

**Text**—This (1) piercing lance, and (2) this fine fist,

*Pounce on*  
Dash 'gainst my soul and won't depart !  
The very lustre bright of th' dart  
Of love's fair god on high, they send !  
They seek to match the Heaven of  
The Lord—whose frame 's as sapphire blue !  
Are these flushed fishes, O your eyes—  
Which match th' Enchantment-Goddess' self ?

**Explanation.**—1. Struck with the excellence of our Seer's ker—  
whence he

Grieved so intensely his non-reaching of the Lord,  
Appreciating Friends, our Seer eulogise.

2. The charming—modest—nature of our Seer's ken,  
Are, by the phrases—(1) "piercing lance" and (2) "fine  
fist", shown.

(1) It charms the Lord, and hence, lance-like  
It doth His heart, O ever pierce !  
He, in a sim'lar case, made declaration thus :—  
"Say'ng 'Go-vinda !' cried Draupadi,  
I, at a distance be'ng from her.

(Her pray'r-for-clothes, I granted straight,  
 But, O, staid at a distance still ;)  
 This, like a debt—which is, by compound int'rest, swelled  
 Beyond all possibility of be'ng discharged,  
 Weighs on my heart—so that I ne'er can wipe it out ! ”  
 (= “Go-vindeti yad ā-krandat ” &c.)

Compare our Lord's like-speech to th' faithful cowherd-  
 girls. “Napāraye' ham ”, &c.

(2) As fish can't, out of water, live,  
 Our Seer can't live apart from God.

Lakshman(a) addressed erst Rāma thus :—

“Parted from Thee, Sitā and I, straight cease to live ;  
 Should we live even after this, our life  
 Would but a very little while endure,  
 Like that of fishes—out of water ta'en ! ” (Rāmāyaṇa, =  
 “Nacha Sitā ”, &c.)

The mutual love of Lord and liege is thus made plain.

3. The “piercing lance ” and “fine fist ”, show, by adjectives,  
 That, (1) causing pain goes hand in hand with causing bliss
4. “Pounce on my soul,” shows that our Seer's  
 Soul-saving work is quite complete,  
 And that it hasn't been done by halves.
5. “And won't depart ” ; that 's, his good work  
 Is irreversible for e'er.
5. “The very lustre bright ” *et cetera*, shows that,  
 As says the text—“Angels *ever* see ” (= “Sadā paśyanti  
 sūrayaḥ ”—The Viṣṇu-sūkta of the Veda.)  
 Our Seer hath gained the like unfailing sight.
7. “As sapphire blue ” shows that our Seer,  
 At conq'ring Heav'n itself doth aim.
8. “These (fish-like) eyes ” hints that incarnations here on  
 earth ♦  
 Have also by our Seers, been known and enjoyed.
9. “They seek to match the Heaven” *et cetera* shows that  
 As our Seer's Angel-like, his ken's  
 Celestial too and not of earth.

Verse 15 ("Kayal ō num-a kaṇ-gaḥ ?")

*Heading*.—Having found out the Bridegroom's heart,  
The Bride's Girl-Friend addresses him.

*Text*.—Touching an el'phant you enquiry make,  
And straight, say'ng—"O your eyes are fishlike," stand!  
If known to others too, this should become,  
What sort of speech (would it be <sup>taken as?</sup>  
considered?)  
On *no* day of the period long—  
During which we have watchers been  
In th' grove-abounding Ven-kat Mount  
Of him whose hue is that of th' cloud,  
Which, plund'ring ocean's water whole  
With gentle rain majestic moves,  
Have you had any share with us?

*Explanation*.—1. While, thus, our Seer is being praised by  
those who've been  
Struck by his insight's excellence, some seemed  
To be unheeding it, and <sup>on self-striving bent.</sup>  
<sup>bent on something else.</sup>  
To probe the hearts of these last, Friends thus speak to  
them :

2. "Under the name of 'eyes' you praise our Seer's ken ;  
And yet, 'touching an el'phant you enquiry make,'  
That 's, on self-striving bent, you 'd bring under control,  
By using your own hook-like ken,  
The senses—wand'ring el'phant-like  
Ungov'rnable in th' wilderness,  
Which, Saints, 'sense-objects' designate. (*vide* the text  
Prakirṇe vishayārāṇye &c.)
3. "You 'stand', being fixt here, charmed by our company.
4. "'Others' are souls who haven't imbibed our principles ;  
And who, 'thout leaning on the Lord alone as means  
As our Seer does, would, by their thought, their senses  
curb

5. "By say'ng—'If known' to these 'others', we mean  
The myst'ry of our faith—myst'ry as 'tis  
To gods themselves\* shouldn't be by th' said folks known
6. "What sort of speech would it be considered?" we ask,  
For, we can't understand how the same soul who strives  
To curb his senses by the strength of his own thought,  
Can also praise the faith which knows no means but God
7. "'Of Him' *et cetera*, hints that the Lord on whom,  
Souls who possess this faith, lean as Means, perfect is—  
Be'ng, (1) with the water of Grace full within, (2) rains it  
O'er places *all*—be they as land or water classed,  
That is, so as to benefit souls high and low,  
(3) And 's present ev'rywhere, (4) with Charming Form  
Unique.
8. "By 'Ven-kat Mount' we mean that He on whom we lean,  
Isn't inaccessible, but's with Form—Worship-fit,  
Within the reach of souls of ev'ry kind on earth.
9. By saying—'th' grove-abounding Ven-kat Mount, we  
mean—  
The place we worship in is sweet as Heav'n itself.
10. "By say'ng—'the period long', we mean  
That souls with this faith have ne'er-failing bliss,  
Which is, to times and seasons, fitted well.
11. "By 'th' grove-abounding' 's meant too that the bliss  
we've here  
Is *limit*-less and 's unlike homes with narrow bounds.
12. "'Have you had any share with us?'—  
Leaners on selves reach not that height of bliss  
Which is reserved for souls who solely lean on God
13. "'We've watchers been,' hints that, the wall protecting  
this  
Heav'n-on-earth, is souls with th' said faith e'er dwelling  
there."  
[So, Sparta's sole protecting-wall her heroes were.

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\* "Devānām guhyam"—Tait. up.



*Such* wall, Bhārat prefers to (1) ditch, (2) hill fort, and (3-4) th' like.]

14. Souls, struck by our Seer's ken, convert leaners on selves  
By preaching thus, and into their sphere take e'en them.

*Verse 16. (Pala-pala v-āzhi-kaḥ āyid'-um.)*

*Heading.*—The Bride, in separation's pain,  
Tells her Girl-Friend—how grim 's the Gloom.

*Text.*—O Beauty—fair as Kṛishṇa's Heav'n!  
Night's hours do into *Ages* grow  
(Whenever lovers live apart)! \*  
But whether lovers part or meet,  
Our pain's the same; for, time, by turns,  
Hath lengthening and dwindling strange!  
What wondrous torment-means hath, O,  
This darkness that o'erspreads the earth?  
Be blest! O Galler at each turn!

*Explanation.*—1. Our Seer, be'ng thus appreciated by good  
souls,  
Says: "I'm pained whether I (1) am or (2) am not, with  
you;  
For, in the former case, Ages, instants become,  
And, in the latter case, instants, Ages become!  
Enjoyment in *that* case being too short, I lament,  
As I, deprived of it too long, in *this* case grieve."  
"The lower heav'ns be'ng transient, one and all,  
Souls—who have reached them, have not unmixt bliss.  
The thought of coming fall, disturbs their bliss."

(= "Svargē 'pi", &c.)

Souls, hence, don't perfect bliss attain  
Till they Heaven Eternal reach  
And are insured 'gainst fall for e'er,

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\* "In sound, 'chita' (a) and 'chinta' (b) by  
A trifle bare differ; yet, *that*  
Burns but the lifeless corpse, while *this*  
Consumes beings endowed with life!"

(a) = Pyre or the funeral pile. (b) — Anxiety.

As says the text—"he 'll ne'er relapse!" (= "Na cha punar ā-vartate." Chhand.-Up., 8. 15. 1.)

2. The words—"this darkness," for confusion-mental, stand.
3. "Be blest! O Galler at each turn!" That is—  
Thou who, at pleasure, various forms assume!  
"Do not be wroth with him that 's wroth with thee!  
Bless even him that curseth thee!" 's our Law. (Manu,  
—"Krudhyantam", &c.)

*Verse 17, (Iruḥ viri-n-d'-āl an-n-a.)*

*Heading.*—The Bride, addressing th' ocean, says:—

"Don't parted lovers' car-track spoil!"

*Text.*—Blest be! tide-sea—where, resting on the Model Liege,\*

Th' Great Dark-hued Suzerain o'er all, ever abides,

As if a sapphire-like blue sun

Should darkness radiate all around!

With thy huge waves of water—gloomlike spread,

Don't thou night-parted lovers' car-track flood!

*Explanation.*—1. "O Strayers' Sea-like mass!" our Seer cries,

When parted from th' Saints whom he so much loves,

"The track of hope which leads my heart t'wards Saints,

Please don't erase; it serves to solace me!

2. "Thou'rt 'tide-sea'—raging with the mutual clash of parts

3. "Special Abode thou art of God, like all good souls,

As, by the follow'ng Sacred Text we have been taught:—

'Souls—who are bent with single aim on God,

E'er pleased to hold Him as (1) their Highest Goal,

(2) Their Prop, (3) their Ruler and Proprietor;

His Special Bodies or Abodes are called.'

(="Adheya-tva,-vidheya-tva" &c.)

Hence, thou shouldst, t'wards me, with fraternal love be-  
have

4. "'Night-parted lovers' means kind Saints who solace souls

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\* *Vide* Sage Yāmūnāchārya's Hymn of Hymns, v. 40—"Nivāsa" &c.  
Cp. the following saying of Christ:—"thou art Peter, and upon this rock  
I will build my church..." Matt., 16. 18.

- In earthly exile, by inspiring hopes of heav'n.  
 O! of the presence of such Saints I'm now deprived!  
 '(1) Heart—set on Me, (2) life in My power placed,  
 (3) Time, till see'ng Me, in mutual solace spent,  
 And in e'er speaking of Me (and my Traits),  
 My Devotees, as speakers and  
 As hearers by turns, find their bliss.' (Gītā, 10. 8. 9).  
 In these terms hath the Lord Himself declared  
 That Dev'tees, while here, mutual solace need.
5. "'Don't...car-track flood,' means that when sin doth too  
 much rage,  
 Even the *wish* for good souls' company will cease  
 If, hence, the (1) *wish* at least is kept intact,  
 There is left room for hope, it one day might  
 Be ripened into righteous (2) *will* and (3) *deed*.
6. "'Blest be!' I say to thee, though thou hurt'st me!  
 See'ng—I entreat thee thus, me mercy show!"

A. G.

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**The Supposed Maya Origin of the Elaphocephalous  
 Deity of Ganesha.**

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*(Concluded from page 439 of No. 10, Vol. XII.)*

On the other hand, there is extant evidence of a somewhat satisfactory character which shows that, before the arrival of the Spaniards in the New World, there existed communications between the people of Central America and the East Asia, and most likely through East Asia with India. Now there is extraordinary coincidence between the chronological and astronomical systems of the Nahuatl or ancient Mexicans and the Eastern Asiatics. The system of reckoning cycles of years in vogue among the ancient Mexicans, bears a striking resemblance to that found in use in different parts

of Asia. But both the aforesaid systems are so artificial in their construction and so troublesome in practice that it is very unlikely that they were evolved independently in the two continents. Moreover, the ancient Mexicans correctly oriented the sides of their pyramidal temples towards the different quarters of the heavens, and had also ancient myths and traditions of the four ages or four epochs of destruction of the world, and the dispersion of mankind after a great flood of waters. From these striking resemblances, the celebrated German savant, Baron von Humboldt, sought to prove that the ancient Mexicans originally came from Asia, as will appear from his following arguments:—"I inferred the probability of the western nations of the new continent having had communications with the east of Asia long before the arrival of the Spaniards from a comparison of the Mexican and Tibeto-Japanese calendars,—from the correct orientation of the steps of the pyramidal elevations towards the different quarters of the heavens, and from the ancient myths and traditions of the four ages or four epochs of destruction of the world, and the dispersion of mankind after a great flood of waters.\*

But another scholar the late Mr. Thomas Belt, F. G. S., the author of that charming book of travels and natural history observations entitled: "*The naturalist in Nicaragua*," who has studied the aforesaid question, is of opinion that the extraordinary coincidences between the chronological and astronomical systems of the Nahuatl or ancient Mexicans and of the Eastern Asiatics might have been brought about by some of the latter having been stranded on the shores of America—a fact, which he says, is very probable, considering that there is perfectly reliable evidence extant of a Japanese ship with its crew having been stranded on the coast of California. The evidence referred to above is contained in Kotzebue's narrative of his voyage round the world and is as follows:—"Looking over Adam's diary, I found the following notice—Brig Forester, March 24,

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\* Humboldt's "*Aspects of nature*" Vol. ii, p. 174.

1815, at sea, upon the coast of California, latitude  $32^{\circ}45'$  N. longitude  $135^{\circ}3'$  W. We saw this morning, at a short distance, a ship, the confused state of whose sails showed that they wanted assistance. We bent our course towards her, and made out the distressed vessel to be Japanese, which had lost both mast and helm. Only three dying Japanese, the captain and two sailors, were found in the vessel. We took these unfortunate people on board our brig, and after four months' nursing, they entirely recovered. We learned from these people that they had sailed from the harbour of Osaka, in Japan, bound for another seaport, but were overtaken by a storm, in which they lost the helm and mast. Till that day their ship had been drifting about, a mere butt for the winds and waves, during seventeen months; and of 35 men only three remained, all the others having died of hunger.' "

Relying on the aforesaid evidence, Mr. Belt argues thus:—

"Is it not likely that in ancient times such accidents may have occurred again and again and that information of the astronomical and chronological systems of Eastern Asia may thus have been brought to the Nahuatl, who, from the case with which they embraced the religion of the Spaniards, are shewn to have been open to receive foreign ideas?

"The three arguments on which Humboldt principally relied to prove that a communication had existed between the east of Asia and the Mexicans, may be explained without adopting his theory that the Nahuatl had travelled round from the old world. The remarkable resemblance of the Mexican and Tibeto-Japanese calendars might result from the accidental stranding of a Japanese or Chinese vessel on their shores bringing to them some man learned in the astronomy of the Old world. The correct orientation of the sides of their pyramidal temples was but the result of their great astronomical knowledge and of the worship of the sun. And the resemblance of their traditions of four epochs of destruction and of the dispersion of mankind after a great flood of waters arose from the fact that the great catastrophes that befell the



human race at the melting of the ice of the glacial period were universal over the world."<sup>9</sup>

Weighing the evidence adduced in support of the theory of the emigration of the Nahuatl or ancient Mexicans from Eastern Asia, against that brought forward to prove the hypothesis of the accidental stranding, on the shores of Central America, of a Japanese or Chinese vessel which brought to their country some man learned in all the wisdom and lore of Eastern Asia, I am humbly of opinion that the evidence preponderates in favour of the latter theory which appears to be a more plausible one. This being so, we may conclude that some learned man from Eastern Asia communicated to the ancient inhabitants of Mexico, and, for the matter of that, of Central America the knowledge of astronomy and kindred subjects.

Now Yucatan is adjacent to Mexico. If it be possible for a learned man from East Asia to have communicated to the ancient inhabitants of Mexico the knowledge of all the wisdom and lore of Eastern Asia, is it not possible for the same man to have communicated knowledge of the religious ideas of Eastern Asia to the ancient people of Yucatan which is so closely adjacent to Mexico? I humbly think that such an event is possible.

Now it may be asked: "Is there any evidence extant from which it can be shown that Hindu religion and civilization had ever been transplanted to Eastern Asia?" In reply to this query, it may be stated that there is ample testimony, and that of a very convincing character to prove that, at an early period of history, the culture of the Hindus flourished in all its vigour in East Asia and that Hindu missionaries propagated in the Far East the doctrines of Hindu religion. The discovery of extensive Hindu architectural remains and Sanskrit inscriptions have shown that the Hindus had established a powerful kingdom in Cambodia in the Far East. It is mentioned as

\* For a fuller discussion of this subject, vide "*the Naturalist in Nicaragua*" by Thomas Belt, F. G. S. 2nd Edition, London: Edward Bumpus, 1898, pp. 370-373

Champā in the classical writings of the Hindus and is also alluded to by the Chinese annalists and the celebrated Venetian traveller of the Middle Ages—Marco Polo. The French Orientalists, M. M. Barth and Bergaigne, have deciphered the afore-said inscriptions in Sanskrit; and their researches into these epigraphic records have shown that, as early as the seventh century A. D. the whole religious and philosophical systems of classical India, and all its rhetoric and literary habits were naturalised in far-off Cambodia on the outskirts of China that Śaivas, Vaishnavas, and Buddhists lived side by side and in some sort of promiscuity that the Rāmāyaṇa and Mahābhārata were considered sacred on the borderlands of distant Laos; and that King Somasarman presented a temple with copies of the two aforementioned epic poems and of the purāṇas and had them recited every day.\*

We have further historical evidence to show that several Indian Princes ruled in Upper Burma and Siam. As far back as 105 A. D. an Indian king named Samudra reigned in Upper Burma; whereas in 322 A. D. a prince of Cambod in north-west India established a kingdom in Siam.†

In some remote period of antiquity, the Hindus established their supremacy in Java also, where they appear to have disseminated the tenets of their religion most successfully, as is testified to by the numerous remains of great temples and beautifully carved sculptures of Hindu deities which exist there even at the present day. The Hindu religion flourished there till about 1478 A. D. when it was supplanted by Islam. The ruins of the great temple at Borobodo and those at Bramhanam and Gunong Pran still attest to the civilized world to

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\* For a fuller account of this subject, see the late Mr. E. Rehatsek's excellent article on *Hindu Civilization in the Far East* which appeared in Vol. I, pages 505-532 of the *Bombay Anthropological Society's Journal*; as also a Review of M. Barth's *Inscriptions Sanscrites Du Cambodge* in the *Indian Antiquary* Vol. XVII for 1888, pp. 31-32.

† *A History of Assam*. By E. A. Gait, I.C.S. Calcutta: Thacker Spink & Co., 1906, p. 14.

what pitch of greatness the Hindu religion had attained at not a very remote period of history. The Hindu goddess Durga, called in Java, Lora Jonggrang (the exalted Virgin) was the favourite deity of the old Javanese; and her image (a bas-relief representing her being figured in Wallace's *The Malay Archipelago*) is often found in the ruined temples which abound in the eastern part of the island. Various other deities of the Hindu pantheon were also worshipped there; and their images too exist there even at the present day—facts which can be ascertained by any one visiting the Archæological Galleries of the Indian Museum at Calcutta, wherein various sculptured figures of Hindu gods brought from Java are exhibited in the ground-floor halls to the right of the entrance-vestibule.

Among these are two images of the elaphiocephalous deity Ganesha, in an excellent state of preservation, to which the attention of the visitor is particularly drawn and which have been described as follows\* :—

(1) "A fine figure of Bitāra Gāna or Gaṇesa seated on a lotus throne. The figure has a richly foliated coronal *mukuṭa* with a human skull in front of it. Two long ringlets hang down on each shoulder, and the Brahman's thread is over the left shoulder. Only one hand of the four arms remains, and it holds a rosary. There are the usual ornaments on the arms and round the neck, but the waist is girt with ornamented belt or *sabuk*, which holds up the richly figured *sārong* or *jārit* that reaches down to the chubby feet of the statue. A Gaṇesa similar to this has been figured by Sir Stamford Raffles." ‡

(2) "A figure of Gaṇesa. The figure, as in the previous one, is seated cross-legged, with the soles of the club feet opposed. He has four arms, and, in his right upper hand is a rosary, and in the other right hand a lotus flower, while his up-raised left hand holds an axe, and the lower left hand a bowl

\* *Catalogue and Handbook of the Archæological collections in the Indian Museum.* By J. Anderson, M.D. Part II, Calcutta: Printed by order of the Trustees, 1883, pp. 359-9. 361-2.

‡ *Raffles' History of Java* (1817), Vol. II, p. 13.

in which he inserts his trunk. The head-dress is much the same as in *Ja. 12*, and, like it, bears a human skull in front. There is a nimbus behind the head sculptured on the plain back slab. The ears are thrown outwards as in the previous figure of Ganesa, and the ornaments are much the same as in it. Figures similar to it are figured by Sir Stamford Raffles."\*

Similarly, India exercised a powerful religious influence over Japan in the past. Mr. J. N. Farquhar, M. A. a gentleman well-known in Calcutta for his evangelistic labours in connection with the Theistic Mission, went to Japan sometime ago. In the course of his sojourn there, he found there many images of Buddhist deities which are extremely Hindu in appearance. He writes that a large number of deities of the Hindu pantheon have found their way to the Land of the Rising Sun, that, in some of the shrines there, he actually came across the images of Indra and Brahma and that Yama, the Hindu god of death, is one of those deities whose carved representations are commonly found in Japanese temples. The cult of the Tantras as also the doctrines of Pantheism and Avatars also appear to have exercised a potent sway over the Japanese mind. Shintoism, the state religion of Japan, is only the doctrine of Avatars adapted to the spiritual requirements of the Japanese. Architecture and sculpture were also introduced into Japan from India. The Japanese shrines and the images installed therein display, in a striking way, the influence of Indian art and thought, so much so that Mr. Farquhar says that "no one who knows India can walk through Japan to-day without being strikingly impressed with the many Indian features which still remain visible after so many centuries." Another noteworthy fact is that, just as in India all the sacred hymns and formulæ of the Hindus are composed in Sanskrit—their sacred language, the rituals in the Buddhist temples of Japan are, in the same way, still chanted in the Sanskrit language. The religious books of the Japanese are written in Sanskrit language but in

\* *Catalogue and Handbook of the Archaeological collections in the Indian Museum.* By J. Anderson, M. D. Part II, Calcutta; Printed by order of the Trustees. 1883, pp. 358-9; 361-2.

Chinese characters. During the last half century or thereabouts, a goodly number of ancient Sanskrit MSS. and inscriptions have been discovered in Japan. All these facts prove, beyond the shadow of a doubt, that Sanskrit, the sacred language of the Hindus, was studied extensively in the Land of the Rising Sun in the remote periods of antiquity, and that, by means of this medium, the Japanese must have acquired an intimate knowledge of the religious system and lore of the ancient Hindus. To put the whole matter in a nutshell, it may be stated that India is the fountain-head, the *fons et origo* of Japanese culture. It is with a good deal of truth that Mr. Farquhar says that the same good offices, which India performed towards Japan, she also did, in varying measure, for China, Mongolia, Tibet, Annam, Siam, Java, Burma, not to mention Ceylon. "All the peoples of the East", he adds, "learned from Hindustan; all were proud to acknowledge her supremacy and to drink from the following fountain. For a thousand years, counting from Asoka, India continued to give out the riches of her storehouse to the nations of the East; but after 750 years after Christ, this spontaneity gradually ceased. But though India no longer continued to give forth as before, yet the influence of Buddhism in the East was neither short lived nor superficial. It moulded the life and character of these peoples to an extraordinary degree; and the results have lasted down to our days." \*

By the evidence adduced in the preceding paragraphs, it has been proved to the very hilt that the religious and philosophical systems and lore, the whole body of religious customs and rituals, nay, the whole culture of the ancient Hindus had been transplanted into the countries of the Far East, where the same flourished in all their strength and vigour till a late period of history. This being so, is it not possible for a man, learned in all the religious lore of the ancient Hindus, to have been stranded on the shores of Central America in some

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\* *Vide* an article entitled: "Indo-Japanese Influence upon Japan in the Past" in *The Adhva-Bodhi or the United Buddhist World* (published from Colombo, Ceylon, for June 1908, pp. 85-87.



remote period of antiquity, and to have communicated to the ancient inhabitants of Yucatan the knowledge of the various gods and goddesses of the Hindu pantheon, including that of the elaphocephalous deity Ganesha? If we rely on the late Mr. Belt's arguments *supra* which are based on a substratum of fact, we think we are justified in concluding that this is possible, and that, at least, the theory about the knowledge of the Hindu elaphocephalous deity Ganesha having been communicated from India to the ancient inhabitants of Yucatan, is a more plausible one than the counter-hypothesis, propounded by Dr. Augustus le Plougeon, of a body of Maya colonists having emigrated from Yucatan to India and introduced into the latter country the cult of the mastodon-headed King *Can* which ultimately took the shape of the elephant headed deity Ganesha.

The next results of the foregoing discussion may be stated as follows:—(1) The theory of the cult of the mastodon-headed King *Can* having been introduced from Yucatan in Central America to India by a body of Maya colonists is not borne out even by a single fact. (2) On the contrary, there is reliable evidence to show that the Japanese have occasionally been stranded on the shores of America. (3) It is possible that some learned man from the Far East of Asia might, in the same way as the aforementioned Japanese were, have been stranded on the shores of Central America and disseminated among the ancient inhabitants of the latter country, a knowledge of the culture of Far Eastern Asia. (4) There is overwhelming evidence to show that the ancient Hindus had transplanted their religion into some of the countries of Far-Eastern Asia, not excepting Japan where images of several Hindu deities exist even at the present day. (5) It is possible that some Eastern Asiatic, learned in all the religious lore of the ancient Hindus, might, in the same way as the aforementioned Japanese were, have been stranded on the shores of Central America and propagated in Yucatan the cult of the Hindu elaphocephalous deity Ganesha which took the shape there of the mastodon-headed King *Can*.

## THE WORSHIP OFFERED TO SIVA BY GODS.

BROTHERS IN GOD!

Bow to the Lord, God of Gods, Mahādev. I must admit that I have been highly honoured by offering me an occasion to address such a learned assembly on "The worship offered to Śiva by Gods."

All foreigners and many of the Indians think that the form of common religion in India is Polytheism. Many readers of Hindu mythology are led to take such a mistaken view and it must be fairly admitted that the bulk of the Hindus believe in too many gods ; but it is through ignorance. The innumerable saints that flourished in different ages and different parts of the country and the present seekers after God are great monotheists. One who carefully reads the voluminous works containing high thoughts on religious philosophy will soon find that his supreme God is one Parabrahma.

Of the several epithets applied after deliberate thoughts by great sages of old to this Supreme Lord "Śiva" and "Brahma" are often met with in the great Upanishats which may be said to be the brief exposition of the meaning of these epithets of the Lord. The word "Śiva" comes from "Śi" to lie down and is explained as :

शेतेप्राणिनां देहगुहायाम् । प्राणलिङ्गस्वरूपेण इति शिवः ॥

*Translation.*—Śiva lies down in the form of Prāṇaliṅga in the cavity of the heart of animals. This short definition contains three ideas. (i) God is said to lie down, vide *Chchāndogya Upanishat* यथेतत्पुरुषः स्वमिति (i. e., where this Lord the Divine manhood sleeps). The idea of sleeping shows that the Lord is desireless (वासनारहित) and He is a mere witness of all (समस्तसाक्षिन्) and among the three states (भवस्था) सुषुप्ति or complete rest corresponds to कर्णितवु. (ii) The second idea is of the cavity of the heart. It is the chief abode of God. In the great Upanishats no mention of the Lord is made without this idea. Words like Guhāśyam, Guhāhitam, Guhvareshtam are found to have been formed on the above analogy of Śiva ; numerous quotations from

the Upanishats can be given Guhā.\* (iii) The third idea of prāṇa explains the whole theory of Daharavidyā. Prāṇa itself is called in the Brahmasutras as Brahma. प्राणस्तथादुग्मात् and प्राणोस्मि प्रज्ञात्मा etc. Such are the three ideas that are briefly expressed in one word Śiva. Śiva is therefore the most proper epithet for the Supreme Lord.

Now the second and the most frequent epithet is Brahman or Parabrahman as distinguished from the god Brahma—one of the Trinity. The great Śivāchāryas like Śrīkaṇṭha Appaya Dikshita and others wrote voluminously to prove that this Parabrahma is the same Śiva-tattva. It is now needless to enter into the particulars ; suffice it to say that the two epithets Śiva and Parabrahma represent the same Supreme Lord. In the Taittirīyopanishat the sentence सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां means that "the ever-existing endless knowledge is Brahma". To one who knows that such Brahma is in the cavity of the heart, it is sufficient to show that the two expressions mean the same Lord. This Lord is not one of the Trinity, Brahma, Viṣṇu and Rudra who may be said to be the different aspects of the Lord. In the Māndūkyaopanishat the sentence शिवमद्वैतं चतुर्थमन्यन्ते i.e., Śiva is the fourth element, goes to prove that Śiva is not one of the Trinity. The destroyer Kāla Rudra or Maheśa is mistaken to be the Śiva-tattva. Saṁhāra Rudra is one of the several Rudras, appointed to Lord over the universe.† This fourth element called Śiva-tattva is therefore quite different from the destructive element called Saṁhāra Rudra and His remembrance is held very holy and auspicious. He is adored

\* सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहायां परमेव्योमन् ॥ Taittirīyopanishat.

पुरुष एवेदं विश्वं कर्म तपो ब्रह्म परामृतं एताद्यो वेद निहितं गुहायाम् ॥ Mundakopanishat.

यदिदं अस्मिन् ब्रह्मपुरे दहरं पुण्डरीकम् etc. Chāndogyaopanishat.

इत्युण्डरीकं विरजं विशुद्धं विचिन्त्य मध्ये विशदं विशोकम् etc. Kaivalyopanishat.

This is the great Daharopāsana—the heart worship. The highest ideal of the worship of the Lord. The Hindu Trinity of gods did this worship as their penance for thousands of years.

‡ In the श्रीरुद्रसहस्राणि सहस्रांशो ये रुद्रा अभिभूयाम् ।

तेषां सहस्रायोजनेन कृत्वानितन्मासि ॥

by all gods and sages and is therefore styled as Mahadeva and Mahesvara नामतन्वत्यतोऽपि महर्देवो महेश्वर (In name and in sense he is great Lord.)

This one Lord is the एवमेवाद्वितीयं—the one and non-dual element and the principle adored by the sages who established perfect monotheism in the Bharat Land. This is in the Vedas called Rudra एवमेवस्यो नर्द्वितीयतस्यै त्वे वै रस्तर्त्तम ह्दायदमोऽस्तु. There is only One Rudra and nothing else is existing and all that is is Rudra. Bow to that Rudra. In some Vedic verses this Supreme Lord is called Soma.\* He is also styled as Triyam-baka i.e., the Father of the three gods in त्रियम्बकं यजामहे etc. The word Ambaka (father) is from Ambā the mother and is formed on the analogy of Soma and Sāmba. The Lord is thus supposed to be ever with His primordial energy (Sakti) which is the cause of the universe. So Sakti Visishtādvaita is the form of philosophy preached by this monotheism of India.

Let us now think how polytheism is believed or actually put in India among the ignorant. The principal among the various reasons seems to be that the epithet applicable to that Supreme Lord Śiva were through spite or through devotion or through some other unknown reasons equally applied to those of the Trinity and the mythology has such a stronghold on the Indian minds that they cannot distinguish true things. (ii) The second reason is that there is a rule in India that one who worships the Lord becomes God-himself. So the greatest devotees of that Lord are from time immemorial worshipped as God. But the rule is true of those that are One with the Lord and are still living in this world. The worship of such a saint is even believed better or more valued than the worship of the symbol of the Lord, but the rule is extended too far and Idols of such saints are worshipped even after they leave the world. This shows their intense devotion, but is the cause of the hated

\* सोमः पृथतेर्जनिता भर्तानांजनिता दिवोजनिताऽग्निव्याः जनिताग्नेर्जनिता सूर्यस्य जनितास्य जनितायविष्णोः Soma is the originator of Air, Fire, Sky, Sun, Indra, Vishnu and of even senses. Unayāsahitah devah Somah, and in the Sri Rudra namah Somāyacha, Rudrāyacha.

**Idol-worship** and the form of polytheism. Care is taken in the scriptures to avoid such worship, but the idea has such a strength on the Indian minds that it has crept unknowingly from a time that cannot be settled. (iii) In the Shatsthala philosophy six deities Sadāsiva, Parasiva, Īśvara, Rudra, Viṣṇu and Brahma represents the six categories, five elements and one ātmā. In the pañchavitkarana school the latter five represent the five entities called pañcha mahā bhūtas. In the trivitkarana school the last three i.e., the Trinity only is believed. There is some connexion of the three systems, the ignorance of which leads to such results. This connexion cannot be well understood unless one refers to Āgamiānta.

Now let us go to that Śiva-tattva. How to worship this eternal? The description or the particular features of this Lord is nowhere given. The Vedas say that this One is indescribable. So the symbol or the Lingam is only preferred as an object of worship which reaches the Lord. In the Bhārata Sāra Sangraha by Appaya Dikshita (Sholapur edition, Warad series) the following verse is found :

मय्यणोर्लिङ्गं क्षेत्रज्ञ इति कीर्तितम् । गृहीतुं येन तच्छब्दं तस्य तद्वद ॥

**Translation.**—"That which is the Liṅgam or symbol of the Parabrahma is called Kshetrajña; who is able to accept it? and what are his characteristics? please tell me." One who has travelled through several holy places in India and has particularly marked the several objects of worship will come to know that (i) Sivaliṅgam is established in several holy places, (ii) that all gods except Śiva are worshipped in the particular forms, (iii) and that Śiva is nowhere worshipped in any form other than the Liṅgam. Though one may see in many kshetras the images of Nandi, Viṣṇu, Gaṇapati, Hanuman, Lakshmi etc., but on close observation he will learn that the particular Deity worships the Liṅgam which is necessarily preserved in the temple. Great many of my friends who visited the temples of their family deities were asked by me whether they saw in the temple or on the image the Liṅgam. No, was the answer. This is because they fail to observe it through carelessness. Excepting a few temples



that have been established of late, very many Deities wear the Lingam on their heads or hands and some are represented to sit before the Lingam as a worshipper would do.

Instances of the above state of things are too many to give here. However I wish to give some in support of what I say.

(i) The Vithoba of Pandharpur is an incarnation of Vishnu and wears the Lingam on the head. Great Vaishnavite writers such as Ramdas—the Spiritual preceptor of Sivaji the great—refer to this fact. In 1909 Mr. Enthoven, the secretary of the Archaeological Society of Bombay, first doubted the fact, and on producing a picture and some Marathi works of known authors he admitted the fact.

(ii) The Bhagwanta of Barsi District Sholapur, whose presentation on the twelfth day Dvādasi called in Marathi Barus, from which the name of the town is derived, before the Royal sage Ambarisha (which story is described in Ambarisha Mahatma &c.) is also an image of Vishnu and wears the Lingam on the head.

iii. The other deities Tulaja Bhavāni of Tulajapur in N. S. Narsimha of Narasingpur, District Poona, Jagadamba of Savadatti, District Belgaum, Sri Lakshmi of Kolhapur, Virabhadra and Māruti in several places are all represented to wear the Lingam with great devotion. I am unable to give instances in this part of the country however I hear there are some.

The stories of worships offered to Siva by other Gods are numerous in all scriptures. They are easily swept off by some strange arguments such as each one of the Trinity was an adorer of the other and mythology is to be very carefully accepted and so on. But such arguments cannot be long maintained if one observes that all deities in several holy places worship the Lingam as stated above. Before going to the Pouranic accounts of the worship of the Lord by all other gods I want you gentlemen to mark the above geographical feature which is the direct perception of things and then give some value to the things to be said hereafter from the Puranas and receive them as Aptavakya sentences of the Rishis one of the recognised proof.

Now gentlemen, I take first the case of Vishṇu. For fear of digression I do not wish to speak anything about Vishṇu's being one of the Saktis of Siva or about the philosophical questions that Vāsudeva is Prakṛiti or Jiva &c. Let us take him to be the Valiant God, the Destroyer of the Demons, as he is so described in the Purāṇas. He is also said in the same Purāṇas that among the gods Vishṇu is the greatest Śiva Bhakta (Devotee of Siva). He is called the second Nandikesvar as Rāvaṇa proved such a devotee of Siva as to offer all his heads to win over the favour of the Lord and thereby he became so powerful. God Nandikesvar selected Vishṇu to be a greater and firmer devotee of Siva and hence equal to cut off Rāvaṇa\*. Vishṇu is said to have worshipped Siva for sixty thousand years on the Mount Mynāka. With a little time at my disposal I cannot quote all the circumstances when Vishṇu offered his services to the Lord. In the Rāmāvatār the incarnation of Rāmā, Rāmā's devotion to Siva-Liṅgam can be observed by the marks at the Hampi kshetra or by the establishment of the Liṅgam called Pāpavināsini on the Mount Srisaila in the Nizams States or above all the well-known Rāmesvar-Liṅgam founded by Rāmā in the Deccan not very far from this place. In several incarnations Vishṇu established the Liṅgam in several places which are all known as great Holy places and are visited by thousands of pilgrims. They are known as :

- (1) Bhīmesvara at Drākshārām, (2) Govindesvara at Dvārāvati, (3) Visvesvara at Benares, (4) Matsyesvara at Lankā, (5) Kurmesvara on the Mount Kurmagiri, (6) Varāhesvara at

\* *Vide* Rāmāyaṇa-sūtra sangraha by Appaya Dīkshīt (Warad series). The gods overcome by anxiety for the increasing power of the Demon Rāvaṇa sought the advice of Śiva. The Nandi who was the Door-keeper said to them :

अर्चितं केवलं लिङ्गं परमेणरामाधिना ।

पिंडिकारूपसंस्थानं विना तेन सुरोत्तमा ॥

विष्णुना हि महाभागान्सनसः सर्वैर्विधास्यति ।

"He will be killed by none else than Vishṇu who has worshipped the Liṅgam in such a high samādhi etc."

Gayā or (at Allahabad), (7) Nārasimhesvara at Aubala near mount Sri Saila in the N. S. (8) Vāmanesvara at Trichakrikā, (9) Parasurāmesvara at Makulakula, (10) Rāmesvara at Setu, (11) Balabhadresvara on Mount Rāmagiri, vide Vīrasaivāmrita Purāṇa in Canarese. Next comes Brahma. God Siva is allegorically said to have been born from the fore-head of Brahma, the third of the Trinity. The yogis contemplate upon God and see Him just in the middle of their eyes. Brahma practised this penance for a long time and was then able to see the Form of the Lord on the fore-head. This story is given in Kalika Khanda and Suta Samhita etc. ततश्चोरंतपोविप्राश्चतुर्मुखः सख्यर्थवद्वानस्तस्य भुशोत्रानस्यमध्यतः अर्धनारीश्वरोभूत्वा प्रादुरासीन् कृपानिधिः ।

O Viprah! The four-headed God for creating the universe practised a long and hard penance, and the Graceful God presented himself just in the middle of the nose and the fore-head. He is also described as having worshipped the Lord on various occasions. The Liṅgam established by Brahma is still known as Brahmeśvara. With other gods Brahma is to have practised the penance called Varada Śankar the story being given in the Padma Purāṇa.

All gods owe their various powers to the grace of God Śiva. Brahma's creative power, Viṣṇu's power of vanquishing the demons, Indra's lordship over Svarga are all fruits of the worship of Śiva शिवएवहि सर्वेषां गुरुराद्य. परात्परः Śiva is the Perception of all gods. He is Greater than the great. In the Siva-dharma Sāstra, the following account is given:

इदं नीलमयं लिङ्गं विष्णुः पूजयते सदा । विष्णुत्वं प्राप्तवान्स्तेन साङ्गुतैकं सनातनम् ॥

ब्रह्मा पूजयते नित्यं लिङ्गं शैलमयं शुभम् । तस्य संपूजनात्तेन प्राप्तं ब्रह्मत्वं मुत्तमम् ॥

ताम्रलिङ्गं सदाकालं भक्त्या देवो दिवाकरः । त्रिकालं यजते तेन प्राप्तं सूर्यत्वं मुत्तमम् ॥

मुक्ताफलमयं सोमः पूजयते सदा । तेन सोमस्य संप्राप्तं सोमत्वं च तस्योज्ज्वलम् ॥

शक्तोऽपि देवराजेन्द्रो लिङ्गमणिमयं शुभम् । भक्त्या पूजयते नित्यं तेन शक्यत्वं प्राप्तवान् ॥

i.e., all gods obtained their respective duties through the Lord's favour earned by the worship they offered to Him in the Liṅga form of various metals. Refer to chapter IV of the Siva Ratnākara (Warad series).

Not only are all gods are described as always worshipping the Liṅgam, but they are also said to wear the Liṅgam through utter devotion. In the Sankara Samhitā :

उरःस्थलेहिरिलिङ्गं धृत्वमूर्ध्निपितामहः ।

लिङ्गस्यभांसमाराध्य स्वंस्वंपदमापतुः ॥

मालिङ्गमस्तकाद्वेगे धृत्वाशक्रपुरोगमाः । etc.

लक्ष्मीसरस्वतीमुख्या देव्योर्मालिङ्गमादरात् ।

धृत्वानिजां गेतल्लीन भावाज्जगमुःपरमंपदम् ॥

In the same way the same account is given in Siddhānta Shikhamani. The purport of which is that all gods wear the Liṅgam on different parts of their bodies with great devotion. The same is represented in temples other than the Liṅga-temples. In the Lepākshi the image of Rāmā is represented to wear the Liṅgam in the left palm of the hand. The Gāyatri the progenitor of the Vedas prescribes the same. The subject cannot be closed without a few words on the devotion of great sages. Shown to Śiva, Brigu has kicked the breast of Viṣṇu for rivalling for superiority with the supreme Lord. The kick is called Srivathsa. Kriṣṇa became disciple of Upamanyu to receive the initiative ceremony Biksha in the worship of the Lord Śiva. The sage Gautama once cursed his guests to be averse to the devotion of Śiva. The sage Agastya advised Siva-gita to Rāmā. The sage Vyāsa preached Śiva-bhakti in the Puraṇas. So also Dadhichi Kadyapa and others were all great devotees of Śiva. In conclusion all Devas and Rākshas believed in One God and their worship of the Liṅgam was of the highest order of Daharopāsanā. Long Long ago monotheism was the only form of Religion in India. The degeneration of the future days is a mark of utter ignorance of the True Religion. Let God Śiva be graceful to destroy the darkness of ignorance and spread light of knowledge about the supreme soul.

M. M. K.

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(The above is a paper contributed to the Ramnad Session of the Saiva Siddhānta Maha Samaja.—Ed. S. D.)

## A PUNDIT---WHO IS HE?

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He is a learned man. Not in the sense he knows much and he has benefited himself. He is not a broad-minded man. He knows no new things. He is a conservative. He knows only the old things. He knows only to repeat like a parrot. Perhaps he may be compared to a gramophone. As some European Orientalist said, an Indian Pundit is a walking library. But a library contains books of different shades of opinion. This walking library has only one shade of opinion. It is only a bag-pipe. It can sound only one note. It is a library walking backwards and never forwards. It is a collection of curios. The Pundit is an antiquarian. So a reference to him will let us know the story of the past. Hence it is reasonable that we cannot read the story of the future. Though we can sketch out the history of the future from a study of the histories of Greece, Rome &c., we cannot do similarly with the help of this antiquarian. If we attempt we shall surely fail. The result, if at all we succeed, will be a myth or epic which really belongs to the past and never to the future. He is like a figure crudely cut out by the artist of the primitive age. This figure was the type of perfection in that age. That was the high water-mark that age had reached. But now if we want to improve that same figure we cannot do it. Take the chisel and strike the figure and give a little more life to the limbs, then another portion should be chiselled off to bring about symmetry. Then again another portion is to be chiselled off, then again another and so on endlessly. And after endless labour and much strain, you might breathe life into that figure as suited to your modern tastes. Now you took the old lifeless figure with lumps for the limbs and some hollowness to mark the eyes and a vertical plane to denote the face. Now you have taken the finest instruments and taken a very long time to resculpture the whole into a new life-like figure. You could have taken a new block of stone and cut a new figure in half the time you took to re-shape



the old. That age cut figures from stones. Stone is the common material, from which figures can be cut. Now we can cut out finer figures not only from stones, but even from copper or silver or gold. Old age might have invented sculpture, but now we cultivate the fine arts with our own intelligence. The old thing should not serve as a model. It is only a crude figure no better than ordinary block of stone. This block of stone is better than the old figure, since from the former we can carve out a beautiful picture. It only indicates the presence of an art called sculpture. Time is the material. The Past had its images. The present wants better images. The present can create finer production because this age is richer in knowledge and wisdom. Copy the past and you shift to the past and you are fit to be buried. You cannot hope to live in the present and for the future. So is a Pundit an image of the past. He is a crambeast. He received only an impression of the eye and the ear. No intelligence polishes his crammed knowledge. He is like a photograph of a ruined palace. The place was grand according to those times and now it is desolate. Whatever be the number of prints you take from that same plate, you get the same ruined palace. Though you take prints with the best modern appliances and frames etc., you cannot get anything but the ruined palace from that old plate. To get a picture of a perfect living building, a new building must be built and a new photo should be taken and you get beautiful copies of the new civilization. All these common sense dictates. Why should the present waste itself in trying to reshape the old. It is easier to construct anew.

Again a Pundit is not open to conviction. He is a leech to his opinion. Only death should metamorphose his doctrines and tenets. He must be ignorant of the English language. One highly proficient in English and in Sanskrit is not called a Pundit. To the Pundit languages have religions and castes and creeds. English language is "called a Mlechcha-bhāshai." He will not wear boots or trousers. He will not wear a coat or a shirt. He will not tolerate any one who wears any of these.

He will not even touch one who wears them. He must wear a "pancha" or "dhoty" and hang an "uttariyam" or upper cloth over his shoulders. More than 50 per cent of his body should be bare. He will have a scroll of sweat-soaked palm leaves or the "panchāṅgam" (almanac) which are themselves now copied from the English astronomical almanacs. These pundits do not know that Uranus and Neptune are the two new bodies discovered in the firmament. These people know only the names of the planets. They do not know whether these planets are solids like the earth or whether they are liquids or gases. These planets exist only in their imagination as some shapes in a nightmare. The pundits do not know the histories of Greece or Rome or of the human race at all. They know what Manu said or what Yagnavalkya said. They do not know the meaning of those passages. If we sensible men interpret the passages, he will tear away from our presence and try to tear us from our society. He has no reason and no logic except the Kaṭapaḍānyāyam (which means mere hard-sounding words). Let people remember that 'hard words break no bones', 'fine words butter no parsnips.' Neither passionate words nor mellifluous cant can effect any reform.

He does not know the improvements in different branches of knowledge. He thinks that modern science is a black art. He has no breadth of view. He is like a frog in a well. His purview extends only over a diameter of four feet. He does not know that the well is now submerged under a sea and millions of miles of water are encircling this well. He does not like that other frogs should go beyond the space of four feet diameter. Which is right? To restrict our sphere within the space of  $12\frac{1}{2}$  square feet or to sail beyond and discover new lands or be lost in the sea. Seldom do we lose ourselves in the sea. Many have discovered new lands. Why delay the truth? A Pundit is a creature of the past and a fetish. Modern civilization should totally ignore the pundits as mere superstition. No reform can be done with the help or sanction of these people. Social reform or any reform, any change, is opposed

to the Pundits. Pundit is the force of inertia. Why should we knock our heads against this force of inertia? We only blow up our heads and blood-shed and loss of life are the result. It is a pity that men of culture try the experiment at the fag end of their lives. At this stage they have lost their energy and their attempts prove a hopeless failure. Ye men of culture, ye men of wisdom and knowledge, ye men of common sense, ye who know the history of the world and of the human race, know that you should not look back to the old ruined falling pillar for support. Know that that pillar is decayed. Look to the future. Reach the ever-rising pillar of civilization and hold to it fast and sure. Reinforce your conscience. Trust in God. Trust in your own self. March onward with sure, firm and steady steps. Never retrace. Pull, pull and pull hard and slow, and the mass behind will move at last. Never mind if the ground slips once or twice or even a dozen times. Once know the right and cleave to it for ever. Let not mockery, derision, flattery, abuse, discouragement, scandal, calumny thwart you. Let not dispraise numb your heart of earnestness. Be sincere and act in the living present. Hence Social Reform, Industrial Reform and Human Reform and all reforms will dawn on your face, and yourself will be encircled with a hallow of happiness and peace and prosperity of all humanity.

J. N. R.

### THE ŚAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

The work done by the Saiva Siddhānta Saba and Devāra Bhakta Jana Saba of Uttiramerur:—On 24th and 25th April the Secretaries and members of both the Sabas accompanied by those of the Saiva Samayābhivṛtti Saba of Chingleput visited Tirukaḷukunram which is 27 miles distant from Uttiramerur and performed *Girivalam* reciting the Tirumurai; on the morning of the 26th April they visited Walajabad and with the assistance of Mr. Aruṇāchela Mudaliyār of that place secured some members to the Samāja; in the evening they performed

*pūja* in the sacred shrine of Ilayānār Velūr reciting Tamil Veda ; on the 27th April they delivered lectures on ' Learning and morality ' at the Guhālaya Mutt of Ilayānār Velūr.

#### What are Vedas ?

On the 29th of April at 6 p.m. under the auspices of the Meykanda Santāna Sabā, a series of lectures were delivered in the premises of Aruṇāchalesvarar Maṇṭapam in Georgetown under the persidency of the Hon. Mr. Justice T. Sadasiva Iyer, Dewan Bahadur. In the course of his concluding remarks the Chairman said that Vedas were truths revealed by the saints and muktas. Bhaktas rising from samādī after experiencing God gave out their experiences without any self-pride in order that other ignorant people might know and then search after God. Such revelations were called Vedas. Whether these revelations were in Sanskrit, Tamil, English or in any language, still they were recognised as Vedas. Sanskrit language was not in any way superior to any other language. Simply because the Brahmins of old had some power, they precluded others from reading the Sanskrit Vedas. Again Sanskrit was not known to many and could not be known by all. There were some portions such as Tantras and Mantras by the repetition of which we could bring rain etc. and these were useless since they were not revelations. Sanskrit was known to so few that it could not be useful to all. Tamil, which was known to many, and which was an ancient language, proclaimed the truths to all without any prejudice of caste, colour or creed. Tamil Vedas were universal in their teachings. There was perfect toleration in them. Since the truth was the same, all the great saints of the past told the same truth and hence there must be toleration and universality. Further, Tamil Vedas were all-embracing and samarasa. It was only the lowly ignorant that found differences and quarrelled. The hard sounds of Sanskrit were not so devotional as Tamil. It was the latter sound that touched the heart and moved men to tears of joy. Sanskrit could not be classed as high, in that it did not touch the human heart. Saint Appar, and Jñānasambandar opened the

gates of knowledge—the Vedas—to all people in Tamil and that was represented by the opening of the gates of the temple at Vedaraniyam. With the usual vote of thanks, the lectures of the evening came to a close.

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### THE "ĀGAMIC BUREAU" NOTES.

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"Kāḷamegam" is an up-to-date Anglo Tamil fortnightly edited in Singapore by Vidhvan V. Muthukumarasami Mudaliyār B.A. We know the editor personally while he was in Madras in the year 1903 and 1904. He has of late travelled through England, France, America, Japan and China. We welcome this Journal all the more in that it supplies the want of the Tamil educated men in that distant land whose population increases year by year. In places where foreign languages only are spoken and writ, one is naturally inclined to forget his own mother tongue and in course of time his religion too and a Journal of this kind ought to be hailed by all who feel proud in calling themselves Tamilians. A large portion of the paper is exclusively allotted for the publication of a very interesting and realistic romance headed "Mohanāngi" which exposes in toto the several social difficulties women are undergoing at the hands of men in every Hindu home. Comparison is very aptly and wisely made to the women of Japan whose activities in every calling are the admiration and wonder of several other nations. The editor has not also ignored the fact that the elementary principles of God and man's relation with Him ought to form part of the work of a paper of this kind and in this, we are sure, he gives ample food for thought and relief to the several who come in contact with the paper. We are not surprised that the editor has not been sufficiently encouraged in his toils but considering that in every concern there is always the preliminary path of thorns, crossing of which only will lead to a royal one. We are sure that as time goes on sufficient patronage will be accorded. We are glad to note that the editor insists on carrying on the journal in spite of in-



sufficient encouragement. We congratulate him for this virtuous quality and wish the Journal a long life and prosperous career and hope our Tamil language will soon hold sway over the entire civilized world.



"Ninety years young and healthy—How and Why" is a small brochure from the pen of Dr. J.M. Peebles, M.D., M.A., PH. D., of America. This book comes as the fruit of his experience and the wisdom he has gained during the past 90 years. This book commemorates his ninetieth birth-day which came off on the 23rd March 1912. Our Revered Doctor out of his love for all humanity has given out this book and gives the methods and means by which every human being can live for 100 years and more providing everyone so wishes and wills.

The Doctor says that there are five governing forces, viz., the mechanical, the chemical, the vital, the psychical and spiritual and connected with all these is the divine force, the divine life—God. "If these five forces are kept in due balance; if supply regularly takes the place of waste in the human system," man can live for 100 years.

Trees live for thousands of years, animals and birds live for centuries. Why should not man crowned with reason, live as long as the tortoise (220 years) and the elephant (200 to 300 years), governed only by instinct?

"Life is a blessing; and by life is not meant mere animal existence. By life is meant living in the complete enjoyment of health—physical, mental and moral—a happy, harmonious and full-orbed manhood."

Dr. Morton, in his "Anatomical Lectures" declares that "The human body as a machine is perfect; it bears no marks tending to decay and is calculated to go on for hundred years, or we might say for ever, did we not know to the contrary by experience."

Intelligence, calmness and a good temper are as necessary to a long life as health is to happiness. Industry conduces to long life. Moderation in the quantity of food and equanimity

of temper account for the cases of longevity. Simple habits of life form the characteristic features of many a centenarian. We quote the illustrations.

"Thomas Parr, of Shropshire, England, died in 1635, aged 152 years. At the age of 88 he married, appearing to be no more than 40. He lived very abstemiously; but upon being brought to London by the Earl of Arundel to see King Charles II, and being fed rich foods, as well as given costly wines, with the excitement of the city, he soon died. Upon a post mortem examination by Dr. Harvey the body was found to be in a most perfect state. The cartilages were not even ossified, as is the case in most old people, and the only cause to which death could be attributed was a mere plethora brought on by luxurious living in London. He was married a second time at the age of 121, and could perform the work of an ordinary laborer and run in foot races when 145 years old.

"Judith Bannister, of Cowles, Isle of Weight, died in 1754, aged 108. She lived the last 60 years of her life upon biscuit, milk and apples."

"It is stated that no king nor person of royal blood ever reached the ninetieth milestone. Of three hundred popes, only five reached eighty years. The examples of great longevity are all to be found in the lowly ranks of life, among peasants and common laborers, and a study of the habits of centenarians has shown them to be without exception, persons of simple habits of life. The majority of them used neither spirits nor tobacco and many have abstained from meat and stimulating foods of all kinds, living upon the simplest and most frugal fare."

Pure air and deep breathing prolong life. Our houses and bed-rooms should be fully ventilated. Windows should always be kept open through the most part of a day—nay always.

Sleeping with heads towards the north, in separate beds in separate rooms well ventilated and sleeping during early hours of the night and getting up before sun-rise, not sitting reading or dancing late in the night and reading at sunrise and at sunset (காலை மாலை தூலை ஒது), eating simple food in moderation, eating

pure fresh natural food, abstention from flesh diet and from plenty, not talking much when eating, not taking draughts of water when eating, drinking pure water a little above the temperature of our body, abstention from alcohol, tobacco, cocoa, coffee and tea, all these conduce to longevity. Also, we should not drug and medicine our system. Fasting cures most of the diseases. Physical exercise and good fresh bath daily ensure good health. Vaccination, the Doctor says, is a curse. He beautifully gives us lot of information about the clothes we ought to wear, and also as regards conception and children, Sex-regeneration, conservation of vital forces.

The closing chapter in "Self-Mastery—Suggestions for every day life" is very efficacious and ought to be followed and acted up to by every one who desire to *live* and be useful to himself and to others. This excellent book, small as it is, is as big as the world and as vast as time. We commend every human being to get a copy and read it and digest and assimilate it.

We finish this by quoting the last para "Exercise charity toward all. Control your passions; govern your appetites. Develop and manifest a sweet and peaceful spirit. Carefully observe the rules of health relative to pure air, drink, food, sleep, and clothing, and with a fair constitution to start with on the journey of life, you may easily live a full century; and in the evening-time of life's rugged journey, standing and waiting by death's peaceful river, you can say with one of our finest poets":

"Up and away like the dew of the morning,  
That soars from the earth to its home in the sun;  
So let me steal away gently and lovingly,  
Only remembered by what I have done.  
I need not be missed if another succeed me,  
To reap down those fields which in spring I have sown;  
He who ploughed and who sowed is not missed by the reaper;  
He is only remembered by what he has done."

The book can be obtained on the "Peebles Publishing company 519, Fayette street, Los Angels, Cal."

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THE  
**LIGHT OF TRUTH**  
OR THE  
**Siddhānta Dipikā and Āgamic Review.**

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*A Monthly Journal devoted to the Search for Truth as revealed in the  
Ancient Hindu Mystic Philosophy known as the Śaiva Siddhānta or Āgamānta.*

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**RELIGION AND NATIONAL PROGRESS.\***

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We read of times when there were constant conflicts between the Church and the State—chiefly in the West—and these conflicts clearly shew that religion was exercising a good deal of influence over politics at one time. It must, however, be understood that Church is entirely different from religion as the State is from the laws of a country. Just in the same way as the laws of a country are administered by the State, so are the laws of religion administered by the Church. The one relates to the material wants of man while the other concerns his spiritual wants. It is therefore of great importance that these two branches of human progress should be regulated through two different channels, without the interference of the one with the other. I am not, however, a Macaulay nor a Gladstone to speak on this important subject, but I can only say that the desirability of regulating these two departments of human progress in two different lines was acknowledged by the ancient

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\*A lecture delivered by Mudaliyār S. Sabhāratnam before the Kandy Tamils' Literary Association, on 1st April 1912.—Ed. S. D.

Hindus, and this is amply borne out by that greatly misunderstood Hindu system as caste distinction. We had our Church and State quite independent of each other and we had no trouble of any conflict between them. Religion was in the hands of the Brahmins, while State was in the hands of the Kshatriyas. Religion is too sacred to be mixed with politics and politics is too secular to be associated with religion. Although the two departments have to be administered and regulated independent of each other, in the interests of their respective sphere of work, yet no one can deny the importance of the one to the other—especially of religion to politics. Other ancestors were fully alive to this importance, and this is why the religious class, viz: the Brahmins were placed over the political class or the Kshatriyas. The caste system would give us a fair idea of the relative importance of the various national factors as attached to them by our ancestors of remote antiquity. The first and foremost factor for the building up of a nationality is religion, then politics, then commerce, then agriculture, arts, handicrafts and labour in general. But these various factors have all to be guided by religion which has an enormous influence on their due development.

But at present there seems to be a good deal of misunderstanding among some of our so-called reformers. They seem to think that religion belongs exclusively to the spiritual plane and that it is a great obstacle to our material advancement. This, I should think, is a great mistake. Religion is not intended only for those who have given up the world altogether and have transported themselves to the region of spirituality; nor does it demand of us that we should all give up the world abruptly and devote our sole attention to our spiritual wants. Religion is intended not only for those in the spiritual plane but to those in the material plane as well—even more in the interests of the latter than in those of the former. The main object of religion is to regulate the conduct of those in the material plane and to guide them in their various walks of life, consistently with the final end to which they are all destined.



In fact, our Śāstras say that to one advanced in spirituality there is no need for religion :—

வருணநெறிசார்மதத்தம்மதமெய்ப்

பொருளுணர்வூடென்றந்தீபந

பொன்றாததொன்றேயுந்தீபந

"Caste ends where religion begins,  
Religion ends where realization of truth begins,  
This is the one end that ends not "

Religion may be said to be a mediator between materiality and spirituality, and it protects the interests of man in both the planes, and opens to him a way by which his interests in the one may not clash with those in the other. In the highest sphere of religion there are no hard and fast rules and it imposes no restriction in that sphere which may be said to be the spiritual plane proper—and it is in this sense the śāstras say that to one advanced in spirituality there is no need for religion. But it is in the secular plane the necessity of religion is keenly felt and it is therefore a great mistake to suppose that religion is opposed to material progress.

We know that if we allow our desire for material aggrandizement to have its own way without any check, it will run riot and the state of a society under such circumstances will be a conglomeration of chaos and confusion. If every man is allowed to do all what he can for the furtherance of his own interests in the material plane, without any let or hindrance, there could be no order in society, no safety of the weak against the strong. What we call the moral laws are highly essential for the well-being of a society, and these laws cannot be enforced on people who have no sense of religion. Religion defines and marks the demarcation of good and evil and details the rewards therefore not only in our after life but in this life as well. The punishment of an individual by the society could be averted one way or the other, but it is not possible to escape the punishment prescribed by religion. The influence of religion has therefore a greater effect on society than any amount of social laws and regulations. We could see from the history of mankind that it is the

nation that had a religion that went high up in the ladder of civilisation. "The whole of Western civilisation" says Svāmi Vivekānanda "will crumble to pieces in the next 50 years if there is no spiritual foundation". The importance of our duty to our country, the importance of our duty to our fellow-creatures, the importance of our observing the moral and social laws are all founded on religious basis, and if religion is taken away from our idea, the whole of our social fabric will come down and be smashed to pieces. If man is to be governed by sheer force without any sense of religious feeling in him, it will be nothing less than governing a spirited horse with a double bridle. Man is by nature endowed with a religious instinct and it is this instinct that has largely to be availed of in regulating his conduct. Man is not a block of matter nor is he an organism of a low order; he has a predominant quantity of spirit in him and it is this spirit that will have a greater effect in his general career in whatever plane he may be than any blind material force.

We know that even when we promote our material interests, the course we adopt therefore should be governed by moderation, otherwise our anxiety might get better of us and strand us in some shoal or other. Such a moderation we cannot be expected to exercise, unless we are guided by the sense of religion. Our desire to rise in the material plane may at time be greatly weakened, if not totally extinguished, when it meets with repulses and failures. It is spirituality that would revive our spirit on such occasions, give us hopes and keep us in spirit. And again in every nation, and in every country and at all times, the ignorant mass by far out-number the enlightened and educated community and it is this latter alone who can appreciate, if they appreciate at all, the necessity of our social and moral duties; while in the case of the rest who form the vast majority it is religion that nurses a sense of this duty in their heart and this is an important factor—perhaps one of the most important factors—in the building a nationality.

"It is language and religion " says Prof: Max muller "that make a people ; but religion is even a more powerful agent than language". He further says "Perhaps the most signal confirmation of the view that it is religion even more than language which supplies the foundation of nationality, is to be found in the history of the Jews—The Chosen People of God".

Religion is the basis of morality, religion is the basis of loyalty, religion is the basis of love and religion is the basis of justice. These are factors that are highly essential for the building of any nationality, and it is of utmost importance that these factors should grow spontaneously in the heart of man, rather than being forced on him by state laws and communal customs. He must feel their importance, their necessity and above all their merits which can only be implanted in him by religion.

Such a feeling must be natural and not artificial to any extent. This natural feeling can only be engendered by religion, and without this feeling our society will be an everlasting battle ground for competitors. Religion is the regulator of our material progress, and if not for religion, our material desires may grow wild and prove inimical to their own interests themselves. This is why religion is mixed up in any and every branch of our social activities and secular movements among the Hindus of India. It is not possible to enforce discipline without religion, and, discipline, in whatever form it may be, is a religion in itself; and when it is associated with the idea of God-head, it gains great strength and contributes really to our material advancement. Any instruction given to our young ones without a religious basis cannot take root, nor can it withstand the temptations of worldly evils, and, all moral feelings will be entirely swept out of their mind as by a monsoon-blast, if not firmly rooted, manured and watered by religion.

And again in our anxiety to enjoy the material world, we should not lose sight of the ultimate object for which we are called in here—our spiritual interests. The material progress is only a preliminary step to the ultimate end, and it will be a

great folly that in attending to the preliminaries we lose sight of the ultimate end. The preliminaries themselves cannot be worked out satisfactorily, if we do not have prominently in our view the object for which those preliminaries are intended. The material world is so planned by the great God as to be a guide to the ultimate end of spiritual realization, and if we dismiss from our view that end and confine our attention to our material benefits alone, we will fail miserably even in our endeavour to promote our material interests, for no scheme could be worked out satisfactorily, if the object for which it is intended is ignored or neglected. I say that we will fail even in a material point of view, if we overlook our spiritual gain. The material world will be found by every earnest thinker to be so planned as to remind him, at every step, of the spiritual world, and if that great object is forgotten and ignored and we try to progress in the material plane, for the sake of materiality I say, our endeavours will be a huge failure. It will be something like our present day Church-going. It is, I think, a more or less well known fact that our Church-going, as it constitutes at present, is practised mainly as a matter of fashion, if not that of a show. Here lies the evil of materiality. In our anxiety to enjoy the material world, we lose sight of the object of Church-going, and we convert the practice into quite a different channel. We make it a source of material enjoyment, and I will not be surprised that if the existing state of things are allowed to continue, our Churches are one day turned into public markets or shew fairs, or even worse—woolwing marts—and if the state of things were further to advance, the Church may even become the battle ground for rival suitors. That will be the end to which materialism will lead us if we dismiss from our view the importance of spirituality.

It is a great mistake to suppose that religion teaches asceticism or renunciation and that it is therefore inimical to the interests of material progress. Religion does not teach asceticism or renunciation to all indiscriminately. These are only intended for those that are fully ripe for such lives—for those

who have the necessary craving for spirituality. In the case of the rest who form the bulk of the human race, religion regulates their course in the material plane, and it is here that religion is even more essential to man than in the spiritual plane proper. Where the spiritually inclined few serve as object lessons to the materially inclined mass in various ways in the material plane itself. The duties of asceticism and renunciation are not imposed on the materially inclined mass, but on the contrary they are interdicted from adopting those lines. Any attempt on their part to assume these lives in the absence of the necessary aptitude will not only ruin them but will be a source of great danger to the public at large. They must exhaust their material tendency before they can be considered fit for a spiritual life, which, if taken up prematurely will be like putting the cart before the horse. But this is no reason for the materially inclined mass to overlook religion altogether and to allow their material cravings to run riot. It should be kept within its legitimate bounds, and this cannot be done without religion. Keeping our material desires within the legitimate bounds, does not mean that we should not endeavour to rise in the social scale and improve our modes and methods of life in this world, i.e., improve our arts and sciences and other sources of our material happiness. It is only meant to show that we should guard ourselves against the evils of the world, when we are engaged in our material development, and, at the same time we should not lose sight of the importance of our spiritual interests. We may make as much advance as we can in the material plane and help our fellow creatures with spiritual love. It is in fact for the very purpose of enjoying the world and exhausting our secular tendency we are placed here. It is only when we have enjoyed the world to our hearts' content and have become disgusted with it after enjoying the various phases of its so-called pleasures, we can turn our attention to the spiritual side. Enjoy the world as much as you can: religion does not prevent it. If you have the means at your disposal you may live in mansions, you may indulge in rich apparels, you may drive in a pair or



in motor cars, you may eat sumptuously and you may and you must apply your riches to the best advantage of yourself and your neighbours. If you do not do so religion considers it a sin. If you do not live up to your means you will be called a miser, and miserly habits are counted among the worst sins of men. But religion wants you not to be extravagant and not to indulge in evil pleasures, and it wants you at the same time not to lose sight of the spiritual side of your existence in your exultation over worldly pleasures. Our material pleasures are to be bridled by the reins of religion as otherwise our material cravings would get the better of us and would launch us into the realm of wickedness, whereby our material interests will be the first to suffer. In our enjoyments of the world we have great many dangers to be avoided which would not only render our ultimate spiritual achievements very difficult, but will go a long way to blast all our material prospects themselves, if our desire is allowed to grow unchecked. Religion therefore interferes as a go-between between the material and spiritual sides of our existence, and regulates our course in the material plane in such a way as to lead us ultimately into spirituality and at the same time to help a healthy growth of our material interests. Religion fully allows the enjoyments of material pleasure for those who are under the sway of material cravings, but it only wants that all material pleasures should be boiled in the fire of religion before they are enjoyed. If you are fond of materiality, religion freely allows you to enjoy it, but it only wants that a bit of the antidote of spirituality be mixed into it in order to kill the germs of its evil tendencies; and when you are a bit advanced, it gradually increases the proportion of spirituality and asks you to take it as a medicine mixing it up with a large quantity of materiality as *Anupāna* and rendering it palatable to you. We know that when habitual drunkards are attacked with any disease as the result of their intemperate habits, doctors at times prescribe medicines to be taken along with drinks for which the patients have a craving. Similarly religion administers spirituality under material coatings, and when we relish

the medicine the coating is done away with and we are given the medicine alone. This is the course religion adopts for leading us towards the spiritual plane and this will be quite apparent to any one who has carefully observed the system of the Hindu religion.

It is true that in the strict sense of spirituality worldly pleasures are condemned by religion; but this condemnation is only intended for those who are qualified to renounce the world and not to the mass. However painful such condemnation may be to those who have made themselves slaves to worldly pleasures, yet it is the truth and the truth cannot be concealed for the sake of the transitory worldly enjoyments. The truth is that and still if we are unable to realise that truth, we are not prevented from enjoying those pleasures but we are only enjoined to be careful that we are not led astray by those pleasures and forget altogether the importance of spirituality which we have ultimately to attain.

Enjoyment of the material world by the materially inclined people is not condemned, but on the contrary it is freely and fully allowed—but only under certain conditions—conditions necessary to safeguard the material interests themselves—and at the same time to promote the ultimate spiritual interests. The materially inclined mass are even considered in a way helpful to those of spiritual inclination and our great sage and philosopher says.

“இல்காழ்க்காலென்பானியல்புடையமுகர்க்கும்  
சல்லாற்றினின்றதுவே.”

“The Grihasta is a material help to the other three Asramites (including the Sanyāsins who have given up the world)”.

So that it is quite apparent that religion does not prohibit secular life altogether, although it considers materiality a great stumbling block in the path of spirituality. Spirituality in the sense of renunciation cannot be taken up by all, and those who are not qualified for it are undoubtedly to enjoy the world, such enjoyments being regulated by the rules of religion which make ample provision for those enjoyments.

Religion details the duty of man according to his psychic development and to the different stages of life in which he is placed; and it rigidly enforces the golden rule that every man should do his duty unflinchingly. It is of course the duty of a man who is high up in the rung of spirituality and who does not therefore care an iota for the world—who is a *Sanyāsin* in the true sense—not to resist evil. But to the *Grihasta*—to the man of the world—it is his paramount duty to see that every evil is nibbed in the bud and its influence checked and neutralised. But in doing so, he must act on the lines laid down by religion for the purpose, for the people of his own standard or *Āsrama* and he should not wander away from those lines and himself commit another evil in his attempt at checking one evil. He has a duty to perform as a *Grihasta* and his duty must be performed by him to the fullest possible extent. He is not to follow the rules laid down for others and fail to perform his own duty. As a *Grihasta* he has to improve his material resources, and he should not hesitate to do so, because a *Sanyasin* is forbidden from troubling himself with worldly cares. Neighbourly love is a duty imposed on the different *Asramites* alike, but the mode and manner of cultivating this love may be different with the different *Asramites*. The *Grihasta* has himself to cultivate this love in his own lines, and he being in the material plane, his sphere of cultivating this love is in that plane; and he has therefore a duty to contribute, as far as he can, towards the material advancement of his neighbours and fellow creatures.

Although we are thus permitted to enjoy the world under the guidance of religion and serve our immediate wants, we should not be altogether indifferent to the spiritual side of our existence and to the necessity of laying out something for our futurity. This is the ultimate object of our existence, and it will be the height of folly to overlook the main object and to be engrossed in the preliminaries. We may not be in fit state just at present to devote our undivided attention to that main object, but we should try by degrees to qualify ourselves for

the attainment of that end, and religion is highly essential in this respect. Religion serves us a double purpose. Religion not only guides our course in our material progress but at the same time it trains us gradually for the spiritual realisation which we are ultimately to attain. If religion is neglected, not only our spiritual interest but our material interest themselves will suffer and this will be more so with us the Hindus who, as a nation, have a religious instinct. The progress of any nation depends a good deal on their natural instinct and, innate tendency, and the course adopted for their progress should be on lines best suited for them. It is not possible, with the Hindus, to overlook the importance of religion, and if you relegate religion from them they may perhaps meet with an untimely death, religion being as it were their life principle. Svāmi Vivekānanda saw the real position of affairs in this respect and this is what he says:—"We have seen that our vigour, our strength, nay our national life is in our religion. I am not going to discuss whether it is right or not, whether it is correct or not, whether it is beneficial or not, in the long run to have this vitality in religion; but for good or evil it is there: You cannot get rid of it.....You are bound by it and if you give it up you are smashed to pieces. This is the life of our race and it must be strengthened. You have withstood the shocks of centuries simply because you took great care of it. You sacrificed everything for it. Your forefathers underwent everything boldly, even death itself, but preserved religion. Temple after temple was broken down by the foreign conqueror, but no sooner had the wave passed than the spire of the temple rose up again. Some of the old temples of South India and those like "Somanāth" will speak volumes of wisdom than any amount of books. That is the national mind. That is the life-current. Follow it up and it leads to glory. I do not mean to say that political or social improvements are not necessary, but what I mean is this that they are secondary here and religion is primary. The Indian mind is first religious than anything else."

Any course that is adopted to raise the Hindu nationality in the material plane must be on a religious basis. Every man must be given a food to which he is naturally suited or accustomed by his habits and manners; and the material development of the Hindu nation must be under the dictates and guidance of religion. Without a religious coating Hindus cannot swallow the material pills. "With us", says Svāmi Vivekānanda again, "religion is the only ground along which we can move. We know that to the Indian mind there is nothing higher than religious ideals: this is the keynote of the Indian life, and we can only work in the line of least resistance."

And again what is nationality? How is it devoted in a comprehensive sense? Is it by the country occupied by a certain people? Is it by the race to which they belong? Is it by the language they speak? Is it by the religion they profess? Or is it by the interests they have all in common? This is no doubt a question that involves some difficulty in its solution—at least as regards India to which we practically belong. We may however for our present purpose grant that our common interests in general have to decide the question of our nationality; and of such interests religion no doubt plays an important part.

Religion is a very strong bond by which individuals and communities are banded up together. Religion fosters and nurses a feeling of unity, much more than any other similar means and it may be said to be the main string which connects together the various links of the Indians' National chain. It cements us together very effectively and enables us to work harmoniously as children of the same parents. If we neglect this important element of unity, our nation cannot be expected to have a vigorous growth—we cannot construct the edifice of nationality, and we cannot realize the importance of brotherly love, and love to our mother country. If we are indifferent to our creator and to the method adopted for adoring Him we cannot be expected to love our country or to have any regard to the mode and method



of cultivating this love. We should not however lose sight of the fact that the more a nation advances the more varied will be their ideas and opinions, especially as regards religion of which it may not be possible with all to advance any definite theory with anything like scientific accuracy. This is a necessary evil which we must all be prepared to provide for. However diversified our ideas may be in the matter of religion we cannot fail to find many common grounds in the religious ideas of our nation, more general and more allied to each other than in the case of alien faiths. These common grounds, coupled with a spirit of toleration and respect to liberty of thoughts, would be a strong element of unity in variety to safeguard our national interests. Surely this license should not be abused and made applicable even to alien faiths. They cannot be expected to afford us any material common ground of agreement so that we may be enabled to work consistently with our national interests as in the case of the indigenous creeds of our country, which are but the offshoots of the same mother religion. As a nation, we have our own individuality and this individuality will be very seriously affected if we are indifferent to our religious unity—a very important factor that contributes towards the stability of any nationality.

I must in conclusion point out that the importance of religion as a national factor especially with the Hindus cannot be too forcibly expressed. I know that the material tendency of our present generation is daily on the advance, and they seem to have been greatly enamoured of the Western material progress. They evidently think that our spiritual tendency is a great drawback to our material progress, but they do not realize the fact that it is because we neglected our religion—it is because we did not act up to the tenets of our religion—that we have come down to our present level. The West may be far ahead of us in material progress without much of spirituality with them; but we do not belong to the west, nor could we say that the west will be able to maintain their progress without a spiritual foundation. As Svāmi Vivekānanda has tersely

put it "the whole Western civilisation will come down to pieces in the next fifty years if there is no spiritual foundation.' The Western mind is certainly different from the Eastern. Mind cannot proceed in any direction without being guided by religion. The Eastern mind has been lying dormant for a considerable period and now that it has awakened a bit after a long slumber, it thinks that, if religion could be thrown away, the material world can be better enjoyed. No doubt the Eastern religious ideas and practices are great obstacles in the way of our enjoying the world as the West does; but we must understand that the Western material enjoyment is incompatible with the Eastern spiritual instinct. We think that our religion should be simplified if at all it is to be followed. No doubt this will be a great convenience for us to enjoy the world as the West does; but we must bear in mind that if our religious constitution framed by the sages of immense experience and forethought is interfered with, its spell will be lost and it will have very little effect on us. I fully admit that our religion requires reform in many respects—that it has a good deal of crust adhering to it by its passing through various influences during a very long antiquity. But we must be careful in reforming our religion in that we do not mutilate it—that we do not deform it in our anxiety to reform it. It would be far better to leave the religion alone as it is, instead of crippling it, in our desire to bring it on a par with Western religion. Our religion, it is true, is far more strict and far more exacting than Western religions. But if religion has any value with us we must not grudge to follow its rules and we must not try to imitate the religion of the West which in fact are not suited to us at all. We do not want to be Westerners, but we want to be Easterners—we want to be Hindus—and we want to maintain our tradition and nationality. This object cannot be achieved without following the lines best suited for the purpose that is by working on the lines of our own religion.

S. S.

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## BRIHAT JĀBĀLOPANISHAT.

### FIRST BRĀHMAṆA.

This (universe) was (before creation) indeed waters, waters only (i.e., rudimental elements).

2. The Prajāpati alone was reclining on the lotus leaf. In his mind the desire arose thus: 'Let me create this.' Therefore whatever one thinks in his mind, he gives it out by speech and puts it into action. In this there is a saying: "Before the creation of this the desire was. From the mind the vital seed proceeded, at first, which, the Sages saw by their intellect in meditation, as the bondage of the beings in the non-being (*asat*)."

3. He (Prajāpati) made penance. Having made the penance, He created all this.

4. Next the well known Bhusunda (a Rishi) approached the above (the creator) Kālāgni-Rudra (Rudra in his aspect as the destructive fire element). Having approached, addressed Him, 'Impart to me, O Lord, the greatness of the holy ashes.' He replied him, 'Yes, but, O Bhusunda, what sort of instruction you require.'

5. He requested him to impart the greatness of the holy ashes and the holy beads.

6. (The Lord says). It was already given out in the ancient time by Pippalāda (a Rishi), along with the result. What shall I say above that?

7. Please teach me the Śruti called 'Brihat Jābāla,' which leads the receiver to Salvation.

8. (The Lord says). Om. Alright, from the Sadyojāta face (of the Lord) the earth came to exist, from it (the Kalā) called Nivritti (retirement from the worldly enjoyments); from it, the cow named Nandā with brown (Kapila) colour. By its dung the Vibhuti came to exist.

9. From the Vāmadeva face came out water ; from it, the Pratishṭhā (Kalā, which creates a taste to know of the Lord) ; from it, the cow called Bhadrā, with dark colour. By its dung the Bhasita came to exist.

10. From the Aghora face has come out the fire ; from it Vidya (Kalā, which gives the discriminative knowledge) ; from it, the cow called Surabhi with red colour. From its dung the Bhasma came to exist.

11. From the Tatpurusha face, Vāyu (air) came to exist ; from it, Śānti (the Kalā that removes all the impurities of māyā) ; from it, the cow called Suśīlā, with white colour. From its dung the Kshāra is produced.

12. From the Iṣāna face has come out the ether (Ākāśa) ; from it, Śāntyatīta (the Kalā, which reveals the secondless Ātman—vide Sūtasamhitā commentary on the verse IV. 14-26—form it, the cow named Sumanā, with various colours. From its dung the Rakshā came to exist.

13. The holy ashes has thus five names called Vibhūti, Bhasitam, Bhasma, Kshāram, and Rakshā.

14. The derivation of the five names is as follows: Vibhūti endows one immediately (Vi), with prosperity (Bhūti). Bhasitam, enlightens (Bhāsana). Bhasma consumes (Bhakshana) all the Sins. Kshāra drives out hinderances. Rakshā protects (Raksha) one from the fear of elementals (Bhūtas), departed ones (Pretas), devils (Piśāchās), Brahmarākshasas, possessions (apasmāra) and of the transmigratory life.

Thus ends the first Brāhmaṇa.

#### SECOND BRĀHMAṆA.

Next Bhusunda asked Kālāgni Rudra to explain the rules of the bathing by Bhasma which is in the form of Agni and Soma.

2. He replied. Just as the one Agni entering the world, has become many according to the vehicles, so the only one Bhasma, having become the inner soul of all beings, manifests itself accordingly through its vehicles and outside.

3. The universe consisting of Agni and Soma, is named as 'Agni.' The fearful form of Rudra belongs to Agni. The form which enriches the energy is of Soma who possesses chiefly the ambrosia energy (amrita Śakti). That which is called as amrita, is the Pratishṭhā (Kalā the water) and Vidyā (Kalā in the fire); also the same is in all the gross and subtle substances as sapidity and light.

4. The form of the light is of two kinds, one is in the nature of the sun and the other is of the fire. The light is in the nature of electricity and other things; and the sapidity (Rasa) is of the sweetness and other tastes. By the combination only of the light and sapidity are formed this movable and immovable one. From Agni comes out amrita (water) and by amrita the fire is kindled. Hence the universe is made of Agni and Soma depending on each other for its existence.

5. Soma is whose energy tends upwards. Agni is whose energy tends downwards. The whole universe is combined by the forces of these two. The energy of Agni goes upwards when of Soma predominates in it. The energy of Soma goes downwards when that of Agni predominates. On account of this, the Kālāgni (the destructive fire element) goes upwards burning its own regions by its forces, and the Śakti (Soma) going down wets the spheres by its drops. This Kālāgni goes upwards supported by the ādhāra śakti; So also goes down Soma supported by the Śakti of Śiva. Śiva is above and Śakti is below; Śakti is above and Śiv. is below. There is not a single thing here which is not pervaded through Śiva and Śakti.

6. Frequently the world is consumed by the fire and reduced into ashes. This they (Sages) call the essence (vīrya) of Agni; and this they name 'Bhasma' with effort. He, who knowing the origin of the Bhasma besmears it while repeating the mantras 'Agni is Bhasma &c.' burns up all his sins.

7. Bhasma is the essence of Agni; again it is moistened by Soma (water). He becomes fit (to besmear it) who does not acquire it from outside of himself. He is removed from



that position who acquires it from outside namely from fire and made it wet by Soma drops. Therefore to conquer death this bathing by ambrosia is intended for the wise. When the realisation of the ambrosia nature of Śiva and Śakti (Agni and Soma) is experienced by them, how Death dare at them?

8. He who knows this holy instruction in detail, which is difficult to understand, and is also secret, having tested by Agni and Soma, never takes rebirth.

9. He, who burns his body by the Śiva Agni and washes it by the drops of Śakti Soma, by the Yoga method, becomes fit to attain immortality; he becomes fit to attain immortality, (repetition indicates the end of the Chapter).

Thus ends the second Brahmaṇa.

#### THIRD BRĀHMANA.

Next Bhusunda addressed Kālāgni Rudra to instruct him how to prepare Vibhūti.

2. He replied. One should acquire a good cow-dung avoiding that of the cows, which are hideous, terrible, very strong, dirty, not branded by the marks of Śiva and other deities, thin, calfless, cruel, which does not give milk and is old, which does not digest grass, which eats hairs, rags and bones, which is on heat, newly calved and which is afflicted by diseases.

3. The cow-dung should be taken before it touches the ground; or it can be accepted, if it is found in a pure place. Next it should be mixed with the cow's urine. In acquiring the cow-dung it is better to have it from brown or white cows. If they are not available, it can be taken from any cow which has no defects as mentioned before.

4. The Bhasma is the best, which has been prepared by the brown (Kapilā) cow's dung and urine; it is secondary which has been prepared by other cows' dung. Any Bhasma cannot be accepted except that which has been prepared by purificatory ceremonies.

5. There are the following verses : Of all the Śaktis the Vidyā Śakti is called the Śakti. The Vidyā is depending on the three Guṇas, and on them only. The cow is the three guṇas. The holy cow-dung is the Vidyā. The urine is upanishat. Thus one should understand the Bhasma. The calf is the Smritis (Dharma Sastras). Thus is the nature of the cow-dung.

6. One should worship the cow, repeating the mantra 'Āgāva.' Next feed it by the consecrated water, chanting 'Gūvo Bhago Gāvah.' One should fast with a vow on the fourteenth day of bright or dark fortnight. Next day getting up early morning he should bath in the water and purify himself with calmness. He should proceed to the cow-pen, having worn a white cloth. Next he should wake up the cow with effort and receive the urine, chanting the Gāyatri, in a golden, silver, copper, or in an earthen cup, or in a lotus and Palaśa leaf, or a cow's horn. Thus he should take the urine. Next the house-holder receive the cow dung before allowing it to fall in the ground, chanting the mantra 'Gandha-dvārām &c.' in one of the above mentioned cups.

7. The learned one should clean it, repeating the mantra 'Śrī me bhajatu' and remove the chaff, if any, chanting 'Alakshmi me &c.' Pour the urine in the dung repeating the mantra 'Santvā Sinchāmi.' Next he should prepare fourteen balls repeating the mantra 'Pañchānām'; and dry them by the sun's rays; and deposit them in one of the above mentioned vessels.

8. Next one should kindle the fire according to the rules laid down in his own Grihya Sutras and worship it; then put the balls in it while chanting the mantras 'Om', 'Pañchākshara with Om,' and Vyāvritta Śakta ending with Svaha.

9. Next he should give oblations in the fire to propitiate the presiding deities of the balls, and make Vyābhritihoma (Bhūh, Bhuvah, and Svah) between the two places called Āghāra and Ujyabhāga. Then he should do Homa by the twenty-three mantras beginning with 'nidhavapataye'; by Pañchabr hma mantras (Sadyojātam &c.), and lastly by the

**THE TEN IDYLLS.**  
**TIRUMURUGARRUPPADAḻ.**

(Continued from page 416 of No. 10 Vol. XII.)

III.

TIRUVĀVINANKUḌI.<sup>1</sup>

While with joyful heart the great seers, the Munis,<sup>2</sup>  
Clad in garments of bark, with their spiral braids,  
Shining beautifully like the *Valampuri* chank\*,  
Their persons bright and clean, their bodies lean and boned  
Covered in deer skins, feeding sparingly after the day is past  
Their heart freed of ill-feeling and hate  
Their head filled with intuitive knowledge not possessed  
by the learned  
And yet surpassing all in learning too,  
Their soul purified of all desire and anger,  
Their mind never becoming pain, while they led in front ;

<sup>1</sup> This part gives a description of an aerial procession of Gods and goddesses of surpassing beauty. The Hero of course is the War God in whose train all the other gods follow including the Trinity, and to whom all of them pay homage. God Śiva as the author of all Vedas and Vidyās is the First teacher in the Person of Dakṣiṇāmūrti and His son is said to have taught the Truth even to God Śiva and He is called Kumara Guru Para, The Supreme Son-Teacher. He is said to have taught sage Agastya and other Rishis. And the Rishis accordingly follow in His train. Tiruvāvinankuḍi is identified with a small place called Sittanvāḷvu near Paḷani, a famous place sacred to God Subramanya.

<sup>2</sup> A good description of the Rishis or Yogis is given. They are ever joyful, though they practise the severest austerities. They are Yogis and at the same time Bhogis, representing their Highest ideal God Śiva both in form and in attributes. They have no likes and dislikes and are ever perfectly balanced in mind, knowing no anger and no sin. They have mastered all knowledge and what is more they have seen the Truth (செய்தொருநிலை) as Saint Tiruvalluvar puts it. See for a like description in Periyapurāṇam.

\* I. e. Conch.

While the gandarvas, clad in spotless clothes  
 Wearing garlands of freshly opened buds,  
 And practised in playing on the well stringed instrument,  
 And in the fine company of their female kind,  
 Whose bodies know no human ills  
 And shine like tender mango leaves  
 And showed in every turn true golden spots  
 Whose person was adorned with jewelled cloth,  
 While they with heart of love tuned their music Sweet ;  
 And while the Gods, Vishnu with the banner of  
 The spangled Garud striking down the cobra  
 Spouting venom with its bellowed teeth,<sup>3</sup>  
 Where function sole is Lordship over the world <sup>4</sup>  
 Wherein the cities gleam with temples to the four <sup>5</sup>  
 And Uma's Lord, whose banner shows the Victorious bull  
 With mighty shoulders and never closed Triple Eyes  
 The Lord whose rage destroyed the Triple forts,  
 And Indra of the thousand eyes victorious <sup>6</sup>  
 Over his enemies by hundred sacrifices well-performed,  
 Riding on his four-tusked famed elephant,  
 Possessed of easy gait and swinging trunk,

<sup>3</sup> The poet discloses an intimate knowledge of the mechanism of the cobra's teeth secreting poison. The Venom is secreted in the glands and fangs through a tube (शृङ्खला is the word used by the poet) in the sharp teeth placed in the sides and as the cobra strikes a small quantity is ejected.

<sup>4</sup> According to the poet, God Vishnu has only one function that of Stithi and not any other function.

<sup>5</sup> The four Gods are Indra, Yama, Varuna and Soma, whose Temples are in the four respective quarters of the city. It shows a time when there were Temples dedicated to these Gods also and their worship was popular, though in course of time, the worship of Śiva and Vishnu superseded all other worship.

<sup>6</sup> The Tripura Sambara is a story given in the Yajur Veda and it is always mentioned in connection with the Supremacy of Śiva, we have given the passages from the Veda and explained its symbolism elsewhere (vide p. 279 *Studies in Saiva Siddhānta*).

The Thirty-three Deval gods of classes four<sup>1</sup>,  
 Great seers of truth freed from diversity,  
 And eighteen Ganas<sup>2</sup> of high estate, all these,  
 Came on and on circling on the firmament  
 Like twinkling stars to pay their homage due  
 To free the lotus born Brahma from curse<sup>3</sup>,  
 And the Trinity to regain their lost dignity,  
 With speed like wind over waves where fishes roam,  
 And might resembling fire in the blasting wind,  
 And voice like thunder crashing fire behind  
 So our War-God with His Divine Bride comes  
 To rest for a time in Tiruvāvinan̄ḡḍi.

## IV.

TIRUVERAGAM<sup>1</sup>

The Brahmans failing not in duties six<sup>2</sup>,  
 On both sides famed for long and high descent,  
 Their good youth spent for eight and forty years<sup>3</sup>  
 In Vedic paths and teaching Dharm always

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<sup>1</sup> The four classes are Adityas twelve, Rudras eleven, Vasus eight; Maruts two, making in all thirty-three.

<sup>2</sup> The eighteen Ganas are Devas, Aśuras, Taityas, Garuḍas, Kinnaras, Kunpurushas, Yakshas, Vijñādaras, Rakshasas, Ghaṇḍarvas, Siddhas, Charaṇas, Bhūtas, Paisachas, Tārāṇas, Nāgas, Akasavāsīs, Bhojā-būnigas.

<sup>3</sup> When the War-God after vanquishing the Aśuras was married to Devayanai, He declared all this He achieved as the strength of His spear (Vcl). Brahma said that even that spear was created by him, where at the War-God was angered and cursed Brahma to be born in the earth, as he could not give the spear its strength. As God Brahma owing to the curse lost his power of creating people, the other Gods also lost the power of protection and destruction.

<sup>4</sup> This is said to be a shrine of God Subrahmanya in the Hill country, Malabar.

<sup>5</sup> These six duties are Reciting the Vedas, and teaching the Vedas, performance of Yajñas and getting them performed, giving charity and accepting charity.

<sup>6</sup> These brahmans belong to the Brahmacharya āśrama.



And tending sacred fires of three different forms<sup>4</sup>  
 And wearing sacred thread of three triple strands  
 In wet cloths clad and palms over heads held up  
 Landing self<sup>5</sup> and the secret word of letters six<sup>6</sup>  
 Repeating, they offer flowers sweet at proper times.  
 Much pleased our Lord doth dwell in Veragam.

V.

KUNRUTHŌRĀDAL.

God Velan crowned with garland made of leaves and flowers  
 And fragrant wets with scented sandal paste well smeared

The three fires are Agavaniya, Dakshināgni and Grihapatya, and they are tended in pits of the form of the square, triangle and bowshape. The editor notes that the two latter forms are different from the forms now in use and attributes it to Sahabatham.

<sup>4</sup> This is the practice of Soham Dhyāna.

<sup>5</sup> The commentator says this mantra is *Namakumaraya*. But the modern mantra usually practised is *Om Saravanabhava*.

<sup>6</sup> This means God's play in all the Hills. According to Sūtra five of Poruḷ Adhigāram Agattiṇai iyal of Tolkāppiyam, the Hill country called Kuriṇji inhabited by the Kuravars is especially associated with the worship of God Muruga; as pasture land (Mullai) with the worship of Vishnu, as seaboard (neithal) with that of Varuṇa; and cities (marutham) with that of Indra. The form of marriage is Gandharva and free courtship and love. The courtship of God Muruga with the girl Vajri born among Kuravars and his subsequent marriage arises out of the usual incidents of Kuriṇji tṭai. See Kuriṇjipāṭṭu of this collection. The last section dealt with the high philosophic and ritualistic worship of God Muruga by Brahmins who had vowed celibacy and practised the greatest austerities. And the present section gives a thorough contrast to the above scene and the god of these severe Brahmins, whose secret name could not even be audibly pronounced, this austere God is seen here mixing freely in the company of these low hill-people in their dances and drinking bouts; and the explanation is given by the poet in one word. This is how God shows His graciousness. He is all in all to all, to the High and the low, the lettered and unlettered, the sage and saviour. To all of them He is accessible and shows grace. A simple faith and trust in God and more than any learning austerity, will lead to a quicker knowledge of God; and this is also the lesson brought out in the story of the Hunter Saint Kaṇṇappa.

While cruel Highland men armed with death-dealing bows  
 Drink deep potations of strong mead with kith and kin  
 And dance to the Music of the Thonḍaka drum,  
 While damsels fair like peacock fine with modest gait  
 And hair adorned with strings of water-lilies sweet  
 And body streaming with garlands of green leaves  
 And flowers white wherein dip in the honey bees,  
 Raise their hands in mute adoration,  
 While some left their voices sweet like stringed instruments,  
 Our Lord of Reddish-hue in cloths of Reddish colour clad,  
 His ears with cool and tender leaves of Aśoka stuck,  
 Kilted and belted with the Victorious tinkling bells  
 And garlanded with flowers of red Iseora.  
 Blowing sweet notes from hollow reed, and on the peacock  
     striding swift,  
 Striding swift with goat in front and flawless banner raised,  
 His stature soaring high, with armlets rare adorned,  
 His waist fastened with soft cloths trailing to the ground,  
 The damsels fair with shoulders soft and eyes like those  
     of deer,  
 Swinging quick to the lilt of the *kuravai*<sup>1</sup> dance,  
 Our Lord leads out with his stronghands interlaced  
 And plays over all these Hills and shows His endless grace.

*To be continued.*

J. M. N.

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<sup>1</sup> Kuravai Dance deals with the subject of love and war.

## VĀYU SAMHITĀ.

*(Continued from page 227 of No. 5 Vol. XII.)*

31 to 33. Lord Brahma thus taunting Vishṇu and nearing Saṅkara by making penances thus petitioned before Him "Oh Lord, God of all Gods—Thou Lord of the World—Oh Maheśvara—from thy left side was born Vishṇu while I was born from thy right side; still he (Vishṇu) produced the world including myself.

34 to 36. He was taunted by me out of jealousy calculating that in thee I possess strength. The fact that his position is superior to mine depends upon Thy Grace—Oh Maheśvara since the birth of both of us from Thee is equal; just as thou wert pleased to bless him because of his Faith in Thee so also be pleased to grant me also everything granted to him." Thus addressed, the Lord, the ocean of mercy, destroyer of the eyes of Bhaga, smiled and granted to him the boon asked for.

37 to 41. Obtaining thus this supremacy over all from Iśvara, in that very moment, he quickened his pace, reached and saw the lotus-eyed Purushottama reclining on the bed of Anantha (serpent) in a vimāna (tower) shining like the sun and bedecked with gold and gems in a place on the milky ocean—Him possessing four arms, tall in form, wearing all ornaments, holding in his hands the Conch and the Disc, possessing the

37 to 41. As to what the milky ocean, the serpent, the conch and disc, Śrivatsa, the Sārṅga (the bow), and the various ornaments mean, we will choose another occasion to dwell upon. The fact that Maheśvara hood is the condition of the Purusha beyond the three guṇas and Vishṇu hood is caused by the vesture of Satva thrown over it, and Rudra by that of Tamas is plain from the above stanza. As observed in our notes to the first chapter of this samhita, it is not in the major orders alone that this order prevails, but also in the minor orders, such as Vasudeva, Saṅkarshaṇa, Pradyumna, and Aṃruddha, Śiva, Īlāra, Mṛida and Bhava, and Hiraṇyagarbha, Kala, Virāt and Purusha.

mole called Śrīvatsa in his breast and with a moon like face beaming with sweet smiles of grace, with his feet made red even by the mild touch of the smooth hands of the Goddess of Earth—Him who is reclining on the milky-waters on account of Yoganidra as the very impersonation of Nectar, (which arose therefrom)—who is styled as Kāla—Rudra when conditioned by Thamas, as Brahma, born of the golden-egg, when conditioned by Rājās, and as Viṣṇu when conditioned by Satva and when shorn of these three qualities, as Maheśvara.

42 to 45. Seeing this Puruṣa, Brahma, spoke thus in a defiant attitude. "I will now devour thee—Oh Viṣṇu, as you did me once"—Hearing his speech, he awoke and raising his eyes towards him, faintly smiled—At that very moment, Viṣṇu was devoured by that great being.

46. And, without any effort, he was produced at once by Brahma from the centre of his eye-brows. At that hour, the crescent jewelled Lord, who has no form, assumed a form to witness their prowess and to bless them with boons, came to the spot where Brahma and Viṣṇu stood; and they were both struck with awe and veneration, made their obeisance even from a distance and Lord Saṅkara, the wielder of Pināka, blessed them and disappeared out of their sight even when they were perceiving with great eagerness.

Thus ends chapter XI of the 1st Part of the Vāyu Samhita.

A. R.

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46. Once more we would like to draw the attention of our readers, that the struggles recorded in the Purāṇas as having occurred between the Triunities are not fights in the ordinary sense of the term. It has a deep inner meaning: It is the preponderance of one of the Trigūṇas of the Soul over the other two. It is like the devouring of one season, say, summer by winter and winter by summer, and day by night and night by day. It has been so explained in the Purāṇas themselves. Each is great in his own sphere. Summer is as much a necessity as winter and night is as much a necessity as day. Persons ignorant of this, find fault with the Purāṇas; much of the calumnies thrown on the Purāṇas are due to this misconception. Śrīmaṇ Appayya Dikṣita has

repeatedly given this warning, finding that even scholars of the type of Vedānta Desika were a prey to the misconception. Let it be remembered that the Tri-guṇas are everywhere, that where the tri-guṇas are there the Trimūrties are; earth, water and fire are three known bhūthas, presided over by Brahma, Viṣṇu and Rudra. There are again Pūraka, Kumbaka and Rechaka, the inhaling, the retaining, and the exhaling of breaths, “ब्रह्मातुपूरकोक्षेयः कुम्भकोविष्णुरुच्यते । रेचकस्तुतथाज्ञेयः क्षराक्षरपरःशिवः” as Kasyapa in his Smṛiti observes; there is Vātha, Pitta and Sleshma which are again presided over by Brahma, Viṣṇu and Rudra, as the Vaidya Śāstras say; and the Śruti says: “जागरितिव्रह्मा स्वप्नेविष्णुः सुषुप्तेरुद्रः” the waking state is Brahma, dreaming state is Viṣṇu, and sleeping state is Rudra; who has not experienced the struggles between these three-conditions? Almost at every moment the struggles are going on for ever and each is devouring the other two. This is what is meant by the struggles mentioned in the purāṇas, and they so explain them. Both their victory and defeat are true. The Trimūrties are the Samashti Kshetragnas and they are Frākruthas—or natural beings. The mistake lies in taking any one or all of them as God. In our article on the “Theory of God” we have dwelt upon this at full length. This is what Śrīmat Appayya Dikshita says:—

“वर्षादिवर्णनं तत्कालप्रवृद्धवृद्ध्यादि प्रचुरितसकुसुममलयादि परिष्कृततरुलतादि वर्णनं च यथाप्रीष्महेमन्तादीनां उष्णागमहिमागमानो उष्णत्वादिव्यपदेशः तत्तत्कालेषु उष्णतुहिनायुक्तवर्णनं”  
“Just as is the preponderance of heat, or cold, during summer or winter, so is the preponderance of this time or that time” and he quotes the sloka from this Samhita “यद्यलुच्युतीरुक्तानि नानारूपाणिपर्यये । दृश्यन्तेतानितान्येकतथामावायुगादिषु” as also the Verse :

ऋचित्ब्रह्माऋचित् रुद्रः ऋचिद्विष्णु प्रशस्यते ।  
नानेनतेषांआधिक्यं न्यूनत्वंवाक्यंवन ।  
तत्तत्कल्पान्तवृत्तान्त मायकृ-यमहर्षिभः ।  
तान्तानिप्रणीतानि विद्वान्स्त्रनमुद्यानि ॥ (Chapter 8).

And furthermore it says :

“अयंपरस्त्वयं नेति संभ्राभिनिवेशिनः ।  
यातुधानाभन्नयेव पिशाचाभनसंशयः ॥”

and the man who would still fight with, is a demon and a Piśācha. Similarly there are Kalpas. There are Sātvika Kalpas, Tāmasa Kalpas and Rājasa Kalpas just as there are Rithus or seasons. As in describing summer, poets say that the jasmine blossoms forth, and in describing autumn they say that the leaves fall et., so the characteristics of



those kalpas differ, but each is great in its own sphere. The rains of winter are as much a necessity as the heat of the summer and all is ordained for good. "यथाकलुषुकलुल्लिङ्गानि तथाभावायुगादिषु" So all are truths and none are false.

It is further plain that the Brahma, Vishnu and Rudra are common souls in the sense that they are also subject to the bondage of Prakriti, though as souls they are by nature above Prakriti and as such Purushas. The mistake lies in taking them as God or forms of God which they are not. They are very common beings and the Lord is other than these beings. None of our saints has mistaken them for such. The Revered Śrīkanta in more places than one (Vide our article—The theory of God) asserts that they are Jīvas—mortals subject to birth and death. So also says the Saint Haradatta and the saints of the Agamas. There is not one Purāṇa which makes them God. Śiva the Supreme Lord is other than these beings.



Ideals it is hard to pursue in this world of ignorance and dishonesty. Yet the wise should not give in but strive harder still and take in in their fold the ignorant by educating them and the dishonest by instilling morality into them. It is not profitable to lose our temper at the ignorant and the dishonest.

## PURA-NANURU.

—  
VERSE 18.

*The Pāṇḍiyan, Neḍum Ceḷiyan.*

In considering the kings and chieftains celebrated in ancient Tamil song the first place must be given to this great king and hero,—the Pāṇḍiyan Neḍum Ceḷiyan, whose praises are sung also in the 'ten Tamil Idylls.'\* He is said to have gained a great victory in early life at a place called *Talai Alangānam*, where he defeated the Cēra and Cōḷa kings, and seven other of the minor majesties of the south. He is lauded by four minstrels in this collection; but the late lamented Sundaram Piḷḷai Rāi Bahadūr, published articles in the Madras Christian College Magazine (March and August 1891), in which with an abstract of the lengthy poems in this king's honour (found in Paṭṭu-Pāṭtu), a summary of his history is given. Nothing could really illustrate the life and condition of ancient South India like a full and literal translation of all that has been sung in honour of this almost forgotten chief and warrior. It seems humiliating to record the fact that his name is found in no list of the Pāṇḍiyan rulers, and we are left to conjecture that it is but an epithet applied to him, while his real name has perished. 'Ceḷiyan' means 'the Flourishing,' and is a title given to any of the Pāṇḍiyas or Madura Kings; while 'Neḍum' merely means 'Tall' or 'great.' He is said to have been a great friend of poets, though nothing of his own has been preserved save one small but beautiful lyric. (72). His generosity was greatly celebrated.

The following lyric is addressed to this king by a poet, of whom nothing is known except the two poems in this collection. The verses in a remarkable way illustrate the supreme impor-

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\* This is the famous Paṭṭu-Pāṭtu, or ten songs. They are by different poets. In the paper on *Kabilar* an account of one of these is given: 'the highland song.'

tance to the people of South India of Irrigation Works, which the poet is most anxious to impress upon the youthful sovereign, who was more given, it may be, to the shedding of blood, than to the construction of works for the distribution of water to the fields of his subjects.

பாண்டியன் செஞ்செழியனைக் குடபுலவியனார் பாடியது.

முழங்கு முந்நீர் முழுவதும் வளை இப்  
 பாக்து பட்ட வியன்ஞாலம்  
 தானிற் றந்து தம்புகழ் நிறீஇ .  
 பொருதா மாகிய வரவோ ரும்ப  
 வென்றுபத் தடுக்கிய கோடிசடை யிரீஇய  
 பெருமைத் தாக நின் னாயு டானே  
 நீர்த்தாழ்ந்த குறுங்காஞ்சிப்  
 பூக்கதூஉ மினவானே  
 துண்ணூற் பருவராற்  
 குருஉக்கெடிக் குண்டகழி  
 வானுட்கும் வடி நீண்மதின்  
 டல்லன்முதுர் வயவேந்தே  
 செல்லு முலகத்துச் செல்வம் வேண்டினு  
 ஞாலங் காவலர் தோள்வலி முருக்கி  
 பொருநீ யாகல் வேண்டினுஞ் சிறந்த  
 கல்லிசை நிறுத்தல் வேண்டினு மற்றதன்  
 றகுதி கேளினி மிகுதி யாள  
 நீரின் றமையா யாக்கைக் கெல்லா  
 முண்டி கொடுத்தோ ருயிர்கொடுத் தோரே  
 யுண்டி முதற்றே யுணவின் பிண்ட  
 முணவெனப் படுவது நிலத்தோடு நீரே  
 நீரு நிலனும் புணரி யோரின்  
 டுடம்பு முயிரும் படைத்திசி னோரே  
 வித்திவா னோக்கும் புன்புலங் கண்ணகன்  
 வைப்பிற் றுயினு கண்ணி னானு  
 மிழைவன் றுட்குத வாதே பதனா

ஊபோர்ச் செழிய விகழாது வல்லே  
சீவனெளி மருங்கி நீர்நிலை பெருகத்  
தட்டோ ரம்ம விவட்டட்டோரோ  
தள்ளா தோரிவட் டள்ளா தோரே.

*Irrigation.*

‘Descendant of the Mighty Ones, who put beneath their feet

The wide extended earth, girt by the roaring sea,  
Ten times a hundred million years  
prolonged be Thy mighty sway!

Thou art the victor king of the city rich,  
whose moat is filled with fish both small and great,  
whose mighty guarded wall to heaven uplifts itself!  
Dost Thou desire the wealth of all this world  
And of the worlds beyond :

Or wish to overcome all Kings

And hold them 'neath Thy sway ;

Or seek for glory and good renown ?

Then Mighty Ruler, listen to my song.

Who give to frames of men the food  
they need, these give them life ;—

for food sustains man's mortal frame.

But food is earth with water blent :

So those who join the water to the earth

Build up the body, and supply its life.

Men in less happy lands sow seed, and watch to skies for  
rain,

but this can ne'er supply the wants of kingdom and of  
king,

Therefore, O Celīyan, great in war, despise this not ;

*Increase the reservoirs for water made.*

Who bind the water, and supply to fields

Their measured flow, these bind

The earth to them. The fame of others passes swift away.

G. U. P.

## NAMMALVAR'S TIRUVIRUTTAM.

(Continued from page 475 of No. 11, Vol. XII.)

Verse 18. (*Kaḍaḷ-konḍ'ezhu-n-d' athu.*)

**Heading.**—The Bride's Girl-Friend laments on see'ng—  
The Bride at winter's sight undone.

**Text.**—Hath the Sky ta'en aloft the sea ?  
Or hath the Sea usurped the Sky ?  
Is this *that* involution-time,  
When, swallow'ng Heav'n and Earth,  
The Sea o'erspreads all Space ? Or else,  
Is it mere common winter-time ?  
This Perfect Beauty, O, in *streams*  
Is shedding tears—huge as the Sea !

**Explanation.**—1. Our Seer's Friends cry, say'ng—" We can't  
bear see'ng him distress

From be'ng denied enjoyment at enjoyment time !

2. "The Highest Heav'n hath swallowed up the Strayers'  
world !

Or, *one* with *that*, hath *this* become ! 'Tis *some* such thing !

3. "Who but Kṛishṇa alone *all* worlds evolves, involves ?  
Hasn't He Himself said—" *Time* am I, 'mong changers  
alt'ers

all" ? (= "Kālah kalayatām Aham."—*Gītā*, 10, 30.)

Has *that* time therefore come—when, swallow'ng up all  
worlds,

Both high and low, He proves His be'ng All-changing Time ?

The *depth* of grief our Seer hath reached,

Makes us, in this wise speculate,

Thinking all Earth, with Heav'n 's in peril !

4. "Or else, is it mere common winter-time', that is—

A time when th' Lord, in view to testing *what* degree  
Of eagerness our Seer hath to reach his Goal,

Is pleased to <sup>pain</sup><sub>grieve</sub> him by (1) parting and (2) absence long

Has He not said Himself :—' From dev'tees too I hide



Myself, their perseverance thence to test ' ? (= ' Nāham tu sakhyo ! bhajato 'pi jantūn bhajāmyamishām anu-vṛitti-vṛittaye ! '—*Bhāgavata*, x.)

5. " ' This...Beauty... ' s shedding tears—huge as the sea ! ' That is,

Our Seer's inf'nite ken—which him should make resigned,  
Being perturbed by love, he, thus impatient, grieves ! " (Cp. the saying :—" Abhiniveśa-vaśikṛita-chetasām, bahu-vidām api sambhavati bhramaḥ ! "—Sage Yāmunā-chārya's " Āgama-Prāmāṇya ", Intro.)

*Verse 19. (Kārikai-y-ār-nirai.)*

*Heading.*—The Mother of the Bride laments her loss of fame.

*Text.*—" *Who 'mong women is there that can her honour save?*"

Thus war-cry raise the dark'ning clouds—sky-climbing straight !

E'en at *such* time, the Lord—who on the Fleet Bird rides,  
Won't call her and some of His cool—fine—Tu' si give  
[—As, in His Temples all, He doth to His Dev'tees] !

The village whole, defames my girl of <sup>mod'rate</sup><sub>gentle</sub> speech !

O may this crisis pass and blessedness arrive !

*Explanation.*—1. Friends grieve, say'ng :—" How is it the Lord doesn't come at once

And bless our Seer—who, see'ng enjoy'ng-time come, is grieved ?

2. " By ' women ' ' s meant the soul resigned—who, Sītā-like,  
Follows obedience' rule, say'ng—' *This* alone Him fits ;  
That is, that He, as th' Crusher of all en'mies' force,  
Should, with His arrows, ruin Laṅka and take me !  
(Hence, my Lord's Messenger ! I shouldn't go back with thee  
After the manner of a prisoner escaped ! )'—*Rāmāyaṇa*,  
Book, 5, Canto 1 v. .)

3. " ' Who... ' s there that can her honour save ? ' That ' s  
who'd preserve

Our Seer's perfection as a Devotee Resigned ? '

4. " By ' th' dark'ning clouds ' *et cetera*, we mean the Lord's

(1) Attractive Form and (2) Blessing-raining Trait,—which these

Clouds, by analogy, recall to our Seer's mind.

5. Enjoy'ng-time, thus come, breeds impatience in our Seer !  
 6. "And yet, the Lord—whose veh'cle fine our blessings draws;  
 Won't (1) call our Seer with His Benign—Sonorous—Voice,  
 And (2) give him e'en a bit of the Sweet—Soothing—  
 Wreath,

Which He hath worn, and thus a sign of His Grace show !

7. " By say'ng — '(1) *my* girl of (2) *mod'rate* speech', we mean  
 —our Seer

Is (1) Saviour unto us, be'ng (2) Model Refugee  
 Of Him who no second petition needs from souls  
 Who come to Him, pray'ng—'Lord? we 're Thine! O  
 shelter us!' (*Rāmāyaṇa*, Bk. , canto v. .)

8. "The' entire body of meek souls—who 're ranged on our  
 side,

Is driven to the point of holding up its hands  
 And cry out that our Seer is quite beside himself!  
 The crisis is unique! God, instant rem'dy grant!"  
 [ 'Some inward monitor, spirit with spirit links;  
 From outward accidents can loves originate?  
 The lotus opes but on the rising of the *sun*;  
 The moonstone oozes only when the *moon* hath risen!' ]  
 (= 'Vyati-shajati padārthān āntarah ko 'pi hetuḥ', &c.—  
 Uttara-Rāma-Charita, 6. 12. See Apte's Sanskrit Eng.  
 Dic. under "Chandra.")

Verse 20. (*Śiṅ-mozhi-noy-o.*)

**Heading.**—The Bride's Girl-Friend protests against mad schemes

For curing<sup>th</sup> Bride's pain—caused by Love Divine.

**Text.**—This girl of <sup>mod'rate</sup><sub>gentle</sub> speech ails from

Her loving of the Lord Supreme.  
 Her love 's *not* giv'n to deities low—  
 Who can exorcised be by words

Of small worth—meant to probe the ill.  
Do thou—Devil-dancer ! stand aside !  
My Mothers, O, *my counsel* take !  
Chanting the Name of Him—who all  
The sev'n worlds,\* in due time, involves,  
Wreathe her with His cool—fine—Tul'si !

*Explanation.*—1. (1) Ayodhya's good folks t' all gods bowed,  
for Rāmā's sake. (= "Sarvān devān namasyanti" &c.  
*Rāmāyaṇa*, .)

\* As to the sev'n worlds or sev'n kinds of souls  
Whom God, at His pleasure, disposes of,  
*Vide* the follow'ng paraphrase  
Of our Prānāyāma Hymn, Part One,

Sam-skṛit.—Sa-praṇava-vyāhṛtibhis

Sapta bhir iritam a-śeṣa-śeṣa-tvam ;

(1) Sthāvara-(2) tiryak-(3) nara-(4) sura-

(5) Kevala-(6) Muktais, sa-(7) Sūri-bhis Seshit.

English.—We ought to live for *Him* alone who's all souls' Sire and  
Guide,

Whether (1) they're fixt as rocks and plants, or (2) move as brutes  
Or (3) walk erect as men, or (4) shine as gods, or, e'er

Gone 'bove Gross-matter's reach, (5) *prefer* to dwell on self, or (6)  
*find*

God their chief good, or (7) are Eternals—next to God 'Himself.—

Cp. our Psalm 24, 4-5-1, and the key furnished by the standard  
commentaries thereon.

Compare the following expression holy too ;—

"Souls' various groups, 'Nārāṇ' are named ; He, in whom all

These (1) live, (2) move, and (3) have their be'ng, is Nārāyaṇa ;

For, 'Ayana' means (1) goal, (2) way and (3) being's support."

[= "Nara-śabdena jivānām sam-ūhaḥ prochyate budhaiḥ ; Teshām  
ayana-bhūta-tvān 'Nārāyaṇa (h) ih-ochyate."—Text, cited in our  
Varayogin's Commentary on our Lokārya's Rahasya-Traya, under  
the word "Nārāyaṇa." For some further detail, *vide* my English  
translation of the Mukunda Mālā, v. 18, and its notes, and also  
my English translation of the Śrī-Vachana-Bhushana or the Gaj-  
Word-Jewel, &c., pp. 1 and 2 of Intro. II. Cp too, *Vaishṇava-*  
*smṛiti*, ch. 6, and Pādmottara-Purāṇa, 4, 50, = "Naras tv-iti sarva  
pumān samūhaḥ" &c. And Amara-kosa, Part III, Nānārtha-  
Varga, v. 218, as to Pumān or Puruṣa. = "Purushan" &c.].

(2) The Seeress Andāḷ—who our Seer's spirit shared,  
Fall'n at *Cupid's* feet, prayed, say'ng—"O knit thou me  
with God!"

So our Seer's pain to heal, some of his Friends, (1) not  
know'ng

(1) That God 's reached by no means, other than He Him-  
self;

(2) That, e'er unreachable as souls' goal is  
By other means 'tis held that, for its sake  
Refuge-seeking consists in pray'ng with full faith, say'ng—  
"Lord! grant the faith that my means is 'Thyself alone'"

(2) And, by love for our Seer, being deprived of sense;  
Strive to wait on the gods—who subjects are of th' Lord,  
Hoping that, by this means at least, they might succeed;  
But they are stopped by Friends—know'ng our Seer's  
nature *more*,

And who've been, in th' same school of thought with him-  
self, trained!

2. "This girl of mod'rate speech" means—that our Seer  
A second time his prayer would not say.

("Use not vain repetitions" Christ said.—Matt., 6. 7.)

"To Him who doth *but once* (1) trust Me as Refuge, and

(2) Prays, say'ng—"I'm Thine," I, safety 'gainst all souls  
insure,

Such is my vow eternal," our Lord Rāmā said. (= Sakṛd  
eva" &c.,—*Rāmāyaṇa*, Book. Canto , v. .)

3. By th' say'ing—she "ails," it is meant that our Seer  
Is, by the eagerness of love, o'erpow'ed.

4. The Lord Supreme," that is, He who 's

"Thout equal or Superior" (= "Na Tat-samaścha," &c.—  
Śvet. Up. 6. 8.)

5. "Devil-dancer! stand aside!"—Saints' *first* concern's  
To disconnect themselves with other gods;

'Tis *after this*, all ills healed, they reach bliss.

Though, at times, husband's bed's denied,

A woman, if she *chaste* remain,

May, soon or late, enjoy her Lord.

This hope, to *non*-chaste wife is <sup>a</sup>lost.

6. "My counsel take!"—From Saints *alone*,

Rem'dy for Saints' pain must be learnt. (Cp. "Vidvān  
eva vijānāti vidvaj-jana-pari-śramam" &c.)

7. "My Mothers, O, my counsel take!" Know ye—

"Grey heirs cannot make folly ven'erable." (Junius.)

Didn't Śukrāchārya teach *his very ancestors*,

Addressing them e'en with the words—"My children hear!"

[="Put tra-kā (h) iti ho'vācha" &c.]

In th' Bharat-dialogue between a sire and son,

The *sire*, at last, a convert to the son's view 's made.

(Didn't Bernard thus convert—parents and brothers all?)

Age, hence, to knowledge, 'tis clear, must precedence

Yield. [Cp. Kālidāśa's Raghu-vamśa, 11. 1. = Kauśikena  
...tejas ām hi na vayas sam-ikshyate?"]

8. "Chanting the Name" of th' Lord, th' sole rem'dy 's said  
to be.—

*Vide* the text :—"The *truth*, the *truth*, I say ;

Pronunciation of the Names—A-chyut,

An-ant Go-vind, is med'cine for all ills !" (= "A-chyutān-  
anta-Govinda-" &c.)

9. "Wreathe her with His cool—fine—Tul'si!"

Dear thing's touch gladd'ning, sadness heals.

So, Śitā, touching Rāmā's ring,

Felt as if Rāmā her embraced." (= "Bhartāram iva sa.n-  
prāptā."—*Rāmāyaṇa*, Bk. 5, canto v. .)

10. "Wreathe" her, that is, on our Seer's *head* place his loved  
thing.

Then, as Freed Souls oblivion gain of bod'ly pain,

Our Seer would lose the very mem'ry of his grief.

CONCLUSION.

(1) Pronouncing th' Names—by Teachers taught,

(2) And th' dear-thing's touch, heal parting's grief.

(To be continued.)

A. G.



## VIRAŚAIVA RELIGION.—STUDY II.

The system of Liṅgadhāraṇa :—The distinctive characteristic of the Viraśaiva religion is the wearing of Liṅga on the body, i.e., Liṅgadhāraṇa. Is this system quite in accordance with Vedas, Upanishats, Smritis, Purāṇas and other orthodox authorities? According to Viraśaivas, Liṅgadhāraṇa is Vedic, Upanishadic, Smritic, Purāṇic and Tāntric. All the Viraśaivic works quote passages from the Vedas &c., in support of the system of Liṅgadhāraṇa. One of the chief authorities which deals with the subject of Liṅgadhāraṇa is the celebrated Liṅgadhāraṇachandrika. This work is about 500 years old. Its author is Nandiśvaraśivayogi. In this work, it is learnedly shown that a number of passages in Vedas and Upanishats explain Liṅgadhāraṇa and that there are innumerable passages in Purāṇas which describe the tenet of Liṅgadhāraṇa. Extracts from the celebrated twenty-eight Śivāgamas which are the special authorities of the Viraśaivas are also given in this work in support of the system of Liṅgadhāraṇa. This work is now printed in Devanāgarī character with the commentary of Śrī Śivakumārasarma Paṇḍit of Benares. The printing has been done at the instance of Śrī Rājesvara Śivayogi of Viśvaradhya Mutt at Benares. The whole Viraśaiva world is deeply indebted to this Śivayogi for the great service he did to the Viraśaiva religion. I quote some passages which are given in the said Liṅgadhāraṇachandrika in support of Liṅgadhāraṇa, for the information of the readers of the *Light of Truth*. The passage in Rig-Veda which is said to import Liṅgadhāraṇa is :—

“ वाक्त्र ते श्वितं तं वृषस्यते । प्रभुतां व्राथिष्यं वाक्त्र अतस्तनुर्नतदामो अभुते शूता स  
इहं स्तस्तमासत.”

The passages in Yajurveda which purport that Rudra's body shines in the sinless &c., is :—

“ वाते रुद्राक्षितान्नूर्योरवापकाक्षनी.”

The passage in Taittiriyaopanishat of Krishṇayajurveda which signifies that the Dharaṇa of Brahma should be one that cannot be declined &c., is:—

“ओंमोब्रह्मणधारणं मे अस्त्वनिराकरणम् धारयिताभूयासं कमणोः श्रुतमाच्योदं ममा-  
मुच्यओम्.”

The passage again, in Rig-Veda, which gives the idea and that this hand is God &c., is:—

“अयं मेऽस्तौभगवान्”.

This, according to the said work, refers to the practice, among the Virāṣaivas, of worshipping Liṅgam on the palm of the left hand. The passages in Śvetāśvatara-upanishat which purports that Śiva resides in the face, head, and neck of all living creatures and that He pervades everything, is:—

“सर्वाननशिरोऽर्मीव स्तसर्वभूतगुहाशयः ।

सर्वव्यापीचक्षुःश्रोत्रं स्तस्मान्सर्वगतदिशवः ॥”

This refers to the Antarliṅgadhāraṇa and Bahirliṅgadhāraṇa of the Virāṣaivas. Antarliṅgadhāraṇa is contemplating Śiva in the heart. Bahirliṅgadhāraṇa is wearing the gross Liṅga on the body. The passages in Brahmopanishat, which purports that in preference to Bahissūtram (which is Iṣṭalingam worn on the outside body), the sūtram of Brahmabhava (which is Bhavaliṅgam meditated in the heart) should be worn, is:—

“बहिस्सूत्रं यजेन्विद्वान् योगमुत्तममास्तितः ॥

ब्रह्मभावमिदं सूत्रं धारयेद्यस्तचेतनः ॥”

Gautamasmṛiti speaks of Liṅghadhāraṇa as follows:—

“मुखे मन्त्रोद्दिध्यन् मस्मके लिङ्गधारणं शस्त्रारुद्राक्षमस्मानि इति ब्राह्मणलक्षणम्.”

Liṅgapurāṇa says that Brahma, Viṣṇu and other Devas wear Liṅga on their bodies:—

“ब्रह्मविष्णुश्च देवा मुनयौ गौतमादयः धत्स्यन्ति सदा लिङ्गमुत्तमानो विशेषतः”

Padmapurāṇa specifies the kinds of boxes in which the Liṅga should be enshrined and worn:—

“स्थापयन्ति हृदये च गोपयन्ति यजन्ति च ॥ \* \* \*

सज्जिक्कं यमोक्त्वा च स्वर्णैश्च निर्मितम् ॥

राजतेर्वादिः कार्यं राजते वैष्णवे स्तुयन् ॥”

In the dialogue between Bhishma and Dharma in Mahābhārata the following passage occurs in which the question whether alms should be given to Brahmins wearing Liṅga or to those that do not wear Liṅga, is discussed:—

किमाहुर्मतश्चेष्टाविप्राः पातंसनातनम् ॥

त्रिङ्गुनंब्रह्मणंबच ब्राह्मणंचाप्यत्रिङ्गिनम् ॥

सद्वर्त्तमानाविज्ञाय त्रिङ्गिनेतरायच ॥

देयमाहुर्महागज उभायेतौतयस्विनौ ॥ ”

Thus it has been shown that the system of Liṅgadhāraṇa is in accordance with Vedas, Upanishats, &c., and is sanctioned by them. But the detailed description of Liṅgadhāraṇa is given elaborately and extensively in Śaṅkarasamhitā of Skāṇḍapurāṇa and in the Śaivāgamas. Besides these, there are innumerable works by individual authors in Sanskrit such as Anādi-Viraśaiva Saṅgraha, Siddhāntasikhaṃaṇi, Viraśaivānanda-chandrika, Shaṭstalatilaka and other works and in Kannaḍa, Viraśaivāmṛita purāṇa, Shaṭstalasiddhānta, Cheturāchārya-purāṇa and other works. It is quite inexpedient to enumerate all those works in this small essay. It is unfortunate that the present day English educated Viraśaivas are not taking the least trouble to translate some of these works into English so that the tenets of the Viraśaiva religion which at present remain unknown to the world may be made known to all. With this humble remark, I close this Study II.

J. B.

### ŚAIVA SIDDHĀNTA MAHĀ SAMĀJAM.

As resolved by the Standing Committee on the 30th of Dec. 1911 a Tamil Monthly Organ styled the “சித்தாந்தம்” (Siddhāntam) was recently started and was declared before his worship the chief Presidency Magistrate on the 30th April only. We thank the authorities for not demanding any security. Again the Journal was registered at the General Post Office as a

newspaper on the 16th May. And hence the first Number (January issue) was posted to all the members of the Samaja on the 22nd May. I hope all the members have received the 1st Number of *Siddhāntam*.

The Honorary lecturer Mr. P. Muttia Pillai of Tuticorin delivered a lecture on 29th April at Jñānasiddi Vināyagar's temple of Maṇṇukkundān, Tirutturaipūṇḍi Taluq, on "Desire to give alms." He delivered another lecture on 5th May at the Students' Reading Room, Tuticorin, on "Essentials of Religious learning."

The Secretary Mr. S. Sachidānandam Pillai, B.A., delivered a lecture on 9th May at Vaṇṇarkulam on 'The goal of Life ; on 10th May at Thāngal, he spoke on Saint Appar's Life and Philosophy ; on 11th May he was invited to Sandavāsal where he delivered a lecture on 'Bhakti.'

The Secretary also had been to Vellore on 14th and 15th May and did the necessary arrangements for holding the 7th Conference of the Śaiva Siddhānta Mahā Samājam there.

On 16th May a meeting was held at Tirunāvukkarasu Svāmigal Mutt, Vellore, under the presidency of Śrīmān Nāthamuni Mudaliyār (The Vice President of the Samāja) to concert measures for the ensuing Conference. Messrs. Appādurai Mudaliyār, P. Rājavelu Mudaliyār, P. Sivasankara Mudaliyār, Ponnambala Mudaliyār, Ardanāri Āchāriyar, Ratnavelu Mudaliyār, Tanikāchala Mudaliyār, Rājaratna Mudaliyār, Bhāshyakāra Āchāriyar, Tyāgarāja Āchāriyar, Velu Mudaliyār, Suyāmprakāsa Mudaliyār and Vadivelu Mudaliyār were present.

The following resolutions were passed :—(1) that the elections of Sriman Nathamuni Mudaliyār as President, Messrs. Rājavelu Mudaliyār and Śivasankara Mudaliyār as Secretaries and Mr. Ponnambala Mudaliyār, as Treasurer for the reception committee to the 7th Śaiva Siddhānta Conference, proposed by a Committee on 25th January 1912, have been accepted.

That Mr. P. A. Appadurai Mudaliyār, be elected as Vice President and Mr. Ardanāri Āchāry as assistant Secretary to the Reception Committee.

That Messrs. Pachappa Mudaliyar, Āraṇi Kristnasvāmi Mudaliyar, Sundaravadivelu Mudaliyar, Ekambarachary Thiagarayachariyar, Salem Manikka Mudaliyar, Subapathy Mudaliyar, Rajagopala Chettiyar, P. N. Ratnavelu Mudaliyar, Kothandarama Mudaliyar and Pachaiyappa Chettiyar be elected as members of the reception committee. That the above Committee has power to enlist more members.

Resolved also that endeavours should be made to collect money for the Conference.



On Sunday the 19th May at 6-30 p. m. in the presence of Karapātra Śivaprakāśa Svāmigal, a lecture on '*Samarasa*' was delivered by Royapet T. V. Kalyanasundara Mudaliyar in the Chengalvaroya Naicker's Gardens, Chulai. Above 200 persons were present and the lecture lasted for an hour. He treated his subject in a very popular manner avoiding all technicalities and illustrating it with quotations from the Devāra Hymns, Tiruvāchakam, Tirumantiram and Siddhanta Śāstras. He said that he quoted his texts from these works to show that how all this Samarasa Religion was nothing but Siddhanta. And his religion did not consist in professing such and such doctrines but living the true life, freeing oneself from the feeling of 'I' and 'mine'. He also showed that Śaiva Religion is not confined to people wearing Vibhūti and Rudraksna but could be professed and practically followed by people of all lands and all climes.

Srimān J. M. Nallasvāmi Pillai Avergal, the president of the Śaiva Siddhanta Mahā Samājam was also present and at the request of the audience spoke a few words in the end explaining the term *Samarasa* and its philosophy.

The words *Samarasa*, *Sāra* are found only in Śaiva Siddhanta Literature both in Sanskrit and in Tamil. This bespeaks the great tolerant character and all-embracing nature of Śaiva Siddhanta. The word was a compound word, composed of the two words Sama and Rasa; Rasa is the juice, the essence or truth in all things. Samarasa is looking at the truth in all things, in all religions without dispassion and accepting



them as far as they go. It does not mean that we should take all these truths at the same or of equal value. Taking for instance the essence of the Neem fruit and of the mango fruit one cannot be putrified in saying that both the essences are the same. But each has its value and there may be conditions of the body where the Neem essence may be of great value and mango juice hurtful.

Śaiva Siddhānta Samarasa recognises that every kind of religion contain certain truths which are necessary to suit the moral and religious development of mankind in different stages and is maintained therefore in this world under the direct grace of God. Śaiva Siddhānta does not reject the different faiths but recognises them as essential as the different rungs of a ladder to ascend a height. Samarasa recognises that there is truth in each and every faith and collecting all these truths, samarasa Siddhānta presents the whole comb of honey for the world to share and enjoy and not in small bits as exist in tiny flowers. He took a few of the doctrines relating to God and man and showed how the different views held by different schools were brought together and harmonised and worked up into a whole in the Siddhānta. He showed Śaivādvaita reconciled the conflicting views of Advaita, Dvaita and Visishtādvaita schools and taking the analogy of vowels and consonants he showed how this reconciliation was possible. We did not care much about names and by whatever name people chose to call themselves, if in course of time they will recognize these truths all religious strife and hate would be at an end. Honey would taste as sweet, though you might call it by other names. And this is the work which the Śaiva Siddhānta Mahā Samāja has proposed to itself and he asked one and all who were present to help in such glorious work.

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Mr. T. S. Tyāgarāja Jñāniyār of Tiruvālur, one of the Hon: Lecturer of the Samāja, delivered a lecture on 29th May at Tillaivalāgam Sivānubhūti Nilayam Mutt on the 'Religious learning' under the presidency of Gopalasami Ragu-

nathan Rajaliyar; on 31st May, he delivered a lecture at Hari-dvāramangalam on 'our present condition' under the presidency of Rao Bahadur V. K. Rāmānujāchāriyar; another lecture at Tirunallāru on 9th June on Bhakti and another at Tiruchchen-godu on 15th June on 'Temple worship' under the presidency of Rao Bahadur Sivājñānam Pillai.

On the 2nd of June Messrs S. Satchidanandam Pillai (general Secretary of the Samaja), Srinivasa Pillai and ourselves had been to Teynampet at 8 A.M. There at a Pillaiyār (Vināyaka) temple, Tamil lectures on "Śaivism" were delivered by Mr. J. N. Rāmanāthan and Srinivasa Pillai. Mr. J. N. Rāmanāthan reiterated what he said on the 29th April under the Presidency of Justice Sadāśiva Iyer that "he who seeks after the true eternal bliss is a *Saivite*." In this world everyone seeks after bliss. But this worldly bliss is fleeting and transient and is often followed by positive pain. Through experience in this world we gain knowledge of the world and afterwards we know that the worldly pleasures are always falsely conceived to be true and the highest. Pleasure for self or selfish pleasures are never intense and are always painful. Hence men should always try to do good to others and thereby derive the pleasure. Feeling happy at the happiness of others is the unalloyed bliss which everyone should aspire to enjoy. This is done only by self-abnegation and devotion to society. He is a Śaivite who seeks after the true bliss. Since God (Śivam) is love (*Tirumantram*) and Śaivism is Śivānandam (The Bliss of God); which is release or mukti or the highest beatitude. (*Tirumantram*).

Hence everyone who thus thinks and speaks and acts for the good of others and also seeks after this beatitude is called a śaivan (a śaivite) irrespective of caste, colour or creed, irrespective of clime and time and irrespective of his educational equipments or ignorance of the Śāstras. Hence Śaivism is universal in all its aspects.

The second anniversary of the Sivanaḍiyār Tirukkūṭṭa Sabhā of Aḷandur (St. Thomas Mount) will be celebrated from the 21st

till the 30th of this month. Singing of Sacred Hymns, worshipping, processions and lectures will mark the occasion. An elaborate report will be published in the next Number.

### THE "AGAMIC BUREAU" NOTES.

With this Number our XIIth Volume comes to a close. And our *Dipikā* steps into the XIIIth year of its existence. We are glad that our Readers and Subscribers sympathise with our movement and welcome our *Dipika* eagerly every month. We are glad that our *Dipikā* has now become regular in its appearance. The letters from Prof. R. W. Frazer are very encouraging and we however feel that we have not done as much as is expected. We do in a way something that is possible. It cannot be denied that a knowledge of our Śaiva-Siddhānta and Tamil was carried to the West primarily through our *Dipika*.

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We confidently hope and affirm that we can do much more useful work if the present subscribers remit their subscriptions in advance and also introduce our *Dipika* to their friends and acquaintances.

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We regret that some of our old subscribers have refused to accept our V. P. Ps. The subscription is to be paid in advance. But we had been lenient and gave some time for them. These few gentlemen were receiving our *Dipika* and when they were already in possession of 9 Nos., we sent the 10th No. by V. P. P. These gentlemen refused to accept the V. P. P. Though they knew that we are sacrificing our lifeblood for this cause, these gentlemen so regardlessly and remorselessly refused our V. P. P's. May the Blissful Lord Śiva persuade these gentlemen to be kind and charitable in future at least or at least not to put us to any further loss. This year there has been a loss of some hundreds of rupees and we hope in the goodness of our cause that the many godly readers of our *Dipika* will ensure their support and wider circulation and broader sympathy and greater encouragement to our *Dipika*. Om! Śivam! Śivam! Śivam!

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**A concession to our Overland Subscribers:—**With a view to further popularize our Journal which is devoted to the Religion of Love, we reduce the Foreign rate of subscription from 7 shillings to 1 sh. 6d. post paid. We hope that many more of our readers will become subscribers to this Journal and thus enable us to propagate the Religion of Love and the Light of Truth and Bliss and Beatitude to every corner of this world.

•••

**Talismanic Effects of the Moon over the Vegetable World:—**To prove the wonderful occult power which "the empress of the night" possesses over the vegetable creation, proceed as follows:

Take any given quantity of common peas, and divide the same into four parts, keeping them separate. Then, on any spot of ground at all fit for vegetation, when the season approaches for sowing them, sow the contents of the first parcel on the first or second day of the new Moon. The second parcel sow near the same spot on the first or second day of the second quarter; the third parcel sow on the second or third day before the full moon; and lastly, sow the fourth parcel on the second or third day before the Moon is out. Now the first parcel, sown under the new Moon, will grow very fast, blossom most beautifully, but will not bear fruit. The second will blossom and bear very little. The third parcel will not only blossom beautifully, but will bear fruit in abundance, and the fourth and last parcel will scarcely rise from the ground! Likewise all fruit trees set at the new Moon blossom, but never bear fruit; while all others set three days before the full bear abundantly. And in pruning trees the same effect takes place, for a tree pruned at the new Moon will shoot forth branches, but unbearable, and if pruned at the full, they will be prolific.

This curious experiment has been tried by the Mercurii and several other philosophers; it at once decides the Moon to possess the most powerful influence over sublunary affairs, and whether relative to the animal or vegetable creation, or to the world at large, still is this influence perceptible to every searcher after Nature's secrets, and the discovery thereof will repay the curious inquirer.—*Astrological Bulletin.*